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THE
ECCLESIASTICAL REVIEW

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THE CONDITIONS REQUIRED FOR GAINING THE JUBILEE.

WE have already given some account in the pages of the REVIEW of Jubilees in general and of the present Jubilee in particular.[1] And in the January issue[2] we have treated of those who are privileged to gain the Jubilee indulgence this year without the visits to the Roman Basilicas, the conditions on which such persons may gain the indulgence and the special faculties bestowed on approved confessors in regard to such persons. We think it well to discuss in detail, in this present paper, the conditions required of the faithful generally that they may gain the Jubilee indulgence during this year, for it is to be hoped that many of our people will meet the wishes of our Holy Father the Pope by going to Rome and there gaining the Jubilee indulgence. Moreover, what we are about to state with regard to the conditions demanded of the faithful generally applies, *mutatis mutandis*, to those who are privileged to gain the Jubilee indulgence this year without leaving home as well as to the faithful generally when the Jubilee shall have been extended to the whole world.

Before proceeding to treat in detail of the words prescribed for gaining the present Jubilee, it may be well to recall some fundamental points with regard to indulgences in general.

Canon 925 of the Code of Canon Law states (§ 1) that in order that one may be capable of gaining any indulgence for oneself he must be baptized, free from excommunication, in the state of grace, at least when he performs the last of the

[1] December, pp. 561 ff.
[2] Pp. 11 ff.

prescribed works, and a subject of the one who grants the indulgence. Furthermore, that one capable of gaining indulgences may really gain them, it is also required (§ 2) that he have at least a general intention of gaining them and that he perform the enjoined works at the time appointed and in the manner prescribed by the terms of the concession. Some remarks on these conditions, in so far as they bear on the Jubilee indulgence, will not prove amiss.

1. It is required that one be not excommunicated. This condition will not cause very serious trouble with regard to the gaining of the Jubilee, for confessors at Rome have been endowed with very ample powers of absolution in favor of Jubilee penitents;[3] confessors throughout the world have been given special faculties to absolve those who are privileged to gain the Jubilee this year without the visits to the Basilicas;[4] and when the Jublee shall have been extended to the whole world at the conclusion of the Holy Year, confessors throughout the world will, as in the case of past extensions of the Jubilee, be given ample powers to absolve from sins and censures.

2. It is required that one be in the state of grace, at least when he performs the last of the prescribed works. Some ancient authorities taught that the person intending to gain an indulgence must be in the state of grace while he performs all the works prescribed for gaining the indulgence, but the common opinion has always been that it is sufficient to be in the state of grace when the last of the prescribed works is being completed, on the ground that the indulgence is not gained until the last work is performed. The common opinion received the official approval of Benedict XIV[5] and is now enshrined in the Code of Canon Law.[6] And with regard to the present Jubilee, the Sacred Poenitentiary,[7] having stated that it makes no difference whether the Confession and the Communion prescribed for gaining the indulgence of the Holy Year be made before the visits to the four Basilicas or after

[3] *Acta Apostolicae Sedis,* 1 August, 1924, pp. 309 ff.
[4] *A. A. S.,* 1 August, pp. 319, 320.
[5] *Inter praeteritos,* n. 76.
[6] Canon 925.
[7] *Monita,* n. XIII; *A. A. S.,* 1 Aug., p. 341.

them or while the visits having been begun have not yet been completed, goes on to state that the only thing that matters and is necessary is that the last work of those prescribed be completed in the state of grace, in accordance with Canon 925 § 1. And it remarks incidentally that the reception of Holy Communion can be made the last of the prescribed works. The Sacred Poenitentiary further states that if the person after making the Confession and before completing the last work should fall into mortal sin, it is necessary for him to go to Confession again if he has yet to receive the Jubilee Communion; but if he has already received Holy Communion, it will be sufficient for him to become reconciled with God by means of an act of perfect contrition. It will be noted, then, that in case one commits a mortal sin after having made his Jubilee Confession and before he has completed the last work, he is required to go to Confession again only when he has yet to receive the Jubilee Communion: if he has already received Holy Communion, it will be enough for him to put himself into the state of grace by an act of perfect contrition and then perform the last or the rest of the prescribed works. In past Jubilees it was necessary in such a case to go to Confession again.

It may happen that one having made his Jubilee Confession and Communion afterward falls into mortal sin and, while in the state of mortal sin, completes the works. Does such a one gain the Jubilee indulgence when he recovers the state of grace, or is it necessary for him to put himself into the state of grace and repeat all the prescribed works or at least one of the works? Diana[8] put forward the singular opinion that by a sort of reviviscence the indulgence is acquired when such a one recovers the state of grace. But since there is no positive indication that it is the wish of the Pope that the indulgence should revive in this way, authorities are practically unanimous in teaching that something more is required, though they do not agree as to what is required in such a case. Some demand a repetition merely of *one* of the prescribed works; others require in such a case the repetition of *all* the prescribed works. The former view seems to us very reasonable, seeing that one could have performed all but the last work in the state

[8] VI, tr. V., r. 12, n. 2.

of mortal sin; and therefore it seems only fair to demand, in the case under consideration, the repetition merely of one of the works. On the other hand, it can, of course, be maintained, with some show of reason, that by completing the last work in mortal sin, the person has forfeited not merely the indulgence but whatever title he had to the indulgence on the score of the works he had already performed. The words of the Sacred Poenitentiary, to which we have already referred, seem to favor the second view.[9] Since, therefore, the matter is doubtful, pending an authoritative decision, the person must repeat all the prescribed works to place his gaining of the indulgence beyond doubt.

3. In order to gain an indulgence it is necessary that the person have at least a general intention to gain it. Authorities in the past have not been agreed as to the kind of intention required, some demanding an actual, some a virtual, some a habitual, and some an interpretative intention. Since an indulgence is a favor or benefit, from the very nature of the case all that is required is the intention necessary for the acquisition of a favor, namely a habitual intention—that is, one elicited and not afterward retracted. For this reason the common opinion of theologians in recent times has been that an habitual intention is quite sufficient. And the Code has adopted this opinion. Accordingly, although the faithful are to be recommended to have an actual intention of gaining the indulgence attached to a particular good work which they perform or at least to elicit from time to time an actual intention of gaining all indulgences attached to the good works which they will perform, this is not necessary so long as they have once formed the intention to gain whatever indulgences are attached to their good works and have not revoked this intention. Nor is it necessary that the person know that an indulgence has been attached to some prayer which he says or to some work that he performs. It is quite enough that the work be properly performed and that the doer of it has at least a habitual intention of gaining all indulgences attached to his

9 ". . . . unum refert et necesse est, ut postremum ex praescriptis opus . . . in statu gratiae compleatur. Si quis igitur post confessionem peractam, ultimo nondum completo opere, in letale rursus inciderit, iteret confessionem oportet, si sacram synaxim debet adhuc suscipere; secus, satis erit, ut, actu contritionis perfectae elicite, cum Deo reconcilietur."

good works. From what we have said the intention to gain the Jubilee indulgence will present no difficulty.

4. One must fulfill the enjoined works at the appointed time and in the manner prescribed by the tenor of the concession, for an indulgence is given on condition that certain works be carried out, and, therefore, one who does not perform them has no right to the favor. Accordingly a substantial change or omission in the prescribed works will prevent the gaining of the indulgence. The Sacred Congregation of Indulgences on 18 February, 1835, stated that if any of the enjoined works be omitted entirely or in notable part owing to ignorance, carelessness, inability or for any cause whatsoever, the indulgences are not gained. Slight changes or omissions, however, will not prevent one from gaining the indulgence. Hence, for example, a slight shortening, on one or a few occasions, of the prayers prescribed for the Pope's intention will not prevent the person from gaining the indulgence. On the other hand, the omission of even one of the visits or of the prayers for the Pope's intention even once would prevent one from gaining the indulgence. In this connexion the question has been raised as to whether a probable fulfillment of the prescribed works suffices to gain an indulgence. Almost all authorities hold that a probable fulfillment does not guarantee that one will *certainly* gain the indulgence, for an indulgence is a favor which the Church grants to those who perform certain works; and these works are not performed if the opinion on which one acts happens not to be the correct opinion. This view seems to be supported by the decision of the Sacred Congregation of Indulgences already referred to, for the Congregation declares that indulgences are not gained if *for any reason* the works are omitted. A number of authorities, however, are of opinion that if there be question not of the work itself but rather of the *exact* way in which the work is to be performed, one will certainly gain the indulgence if he performs the work in a manner that probably complies with the wishes of the one granting the indulgence, because in such a case the work is substantially performed, no matter which of the probable opinions is followed. In practice, of course, the faithful are to be strongly urged to perform the works in a manner that will leave no doubt of their validity.

Before proceeding to treat in detail of the works prescribed for gaining the present Jubilee, it may be well for the sake of fullness of treatment to add one or two further points. In the first place, the prescribed works must be performed personally by the one intending to gain the indulgence. The only exception is where the giving of an alms is prescribed as one of the conditions; in this case the alms can be given through an agent or even by another who has been requested by the one intending to gain the indulgence to give the alms in his stead. And since the prescribed works have to be performed personally, no one can apply an indulgence to another living person, at least according to the discipline in vogue in the Church at the present time.[10] *Per se,* of course, there is no reason why the Pope may not grant indulgences which may be applied to other living persons, provided these latter be in the state of grace, but such a concession has not as yet been given. It is true that one can satisfy for another and, as a result, pious persons frequently offer the satisfactory value of their good works for the payment of the temporal punishment still due to the forgiven sins of others, and God accepts this vicarious satisfaction. But since the application of indulgences depends on the will of the Supreme Pontiff, who is the sole dispenser of the treasury of the Church, and the Supreme Pontiff has never up to the present time permitted one person to perform the prescribed works and another living person to receive the benefit of the indulgence, the application of an indulgence to another living person would be invalid.

In the next place, it has been a commonly admitted principle that the works prescribed for gaining an indulgence must be works of supererogation—that is, the person should not be bound to perform them under pain of sin by virtue of a law or precept. The reason or reasons for this is that one cannot by a single action satisfy several obligations each of which demands a distinct action, and because indulgences, which take the place of satisfactions still unpaid, would otherwise be rendered too easy to gain. This, however, does not prevent those who have power to grant indulgences to attach them to works already obligatory on another title; but unless this be stated expressly it must be assumed that a work of supereroga-

[10] Canon 930.

tion is required to gain the indulgence. Hence Canon 939 states than an indulgence cannot be gained by a work to the performance of which one is obliged by law or precept, unless in the concession of the indulgence the opposite is stated expressly. Still, one who performs a work imposed on him as sacramental penance can at the same time fulfill his penance and gain whatever indulgences may happen to be attached to the work. And since fasts, prayers and other pious works imposed on members of religious communities by the Constitutions or custom do not, as a rule, bind under pain of sin, religious by performing such works can gain whatever indulgences are attached to them. With regard to the present Jubilee, the only exception to the principle that the works performed to gain it must be works of supererogation is in the case of Holy Communion received by a person in danger of death as well as Communion received by one who has neglected to fulfill the Paschal precept within the time appointed for making the Easter duty. In these two cases one Communion will suffice to gain the Jubilee and to fulfill the divine or ecclesiastical law.[11]

Finally, where several works are prescribed for gaining an indulgence, as in the case of the Jubilee, it is a matter of indifference in which order the works are performed. All that is required is that the works be completed within the time allowed and that one be in the state of grace when he completes the last work. Hence, though the Bull of proclamation "Infinita Dei misericordia" seems to imply that the Confession and Communion should have been made before the visits are begun,[12] the Sacred Poenitentiary assures us that the Confession and Communion prescribed for gaining the indulgence of the Holy Year can be made before the visits have been commenced or after all the visits have been made or after some have been made.[13]

[11] Constitution "Si unquam", n. XIII.

[12] "Hoc igitur Anni Sancti decursu, omnibus . . . qui, rite expiati et sacra Synaxi refecti, . . . Basilicas . . . pie inviserint," etc.

[13] *Monita*, n. XIII.

The Conditions in Detail

The works prescribed for gaining the present Jubilee are Confession, Holy Communion, and visits to the Roman Basilicas, with prayers for specified intentions of the Pope.

Confession. 1. Confession has been prescribed from the very first Jubilee. And Confession is a prescribed work not only for those who have been guilty of mortal sin and have not obtained remission thereof through sacramental absolution but also for those who have only free matter. This is clear, with regard to the present Jubilee, from the Constitution "Si unquam", N. XII, which informs the Roman Poenitentiaries that they should free no one from the obligation of making the Confession prescribed, even though they foresee or know that the person has not necessary matter for absolution.

2. Though Confession is necessary for those who have only free matter, absolution is not necessary. In some Jubilees absolution also was required, but the rule is that Confession without absolution suffices, unless the contrary is expressly stated.

3. Neither an invalid Confession nor the annual Confession demanded by the ecclesiastical precept suffices for gaining the Jubilee. If a person forgot a mortal sin in his Jubilee Confession, is it necessary for him to go to Confession again, in case he remembers the sin before he has completed the other works of the Jubilee? Some eminent authorities in the past held that he is, but the far more common opinion is that he is not. As far as the present Jubilee is concerned, it is certain that he is not obliged, for if Confession is not required of one who falls into mortal sin after having made his Jubilee Confession and Communion—all that is required in such a case is that he recover the state of grace by an act of perfect contrition—*a fortiori* confession is not required of one who forgot to tell a mortal sin.

4. Though it is desirable to make a general confession during the Jubilee, a general confession is not required except, of course, of those whose past confessions have been invalid.

5. The Jubilee Confession can be made in any place and to any approved confessor. However, during the Holy Year, the special Jubilee faculties are possessed only by confessors in Rome in favor of the faithful generally. Confessors out-

side Rome have special Jubilee faculties only in favor of those privileged to gain the Jubilee this year without going to Rome.

6. Confession is required even of those who go to Communion daily.[14]

7. As in the case of past Jubilees, confessors are reminded that, despite the amplitude of the Jubilee indulgence, a salutary penance is to be imposed on Jubilee penitents in accordance with the rules laid down in the Penance treatise.[15] "On each one who makes his confession for the sake of the Jubilee shall be imposed his sacramental penance in accordance with the norms laid down commonly by theologians; and since sacramental penance completes the integrity of the sacrament, confessors should not abstain from imposing it, on the ground that they find the penitent so well disposed that they are justified in conjecturing that he will gain the fullest pardon of the Jubilee. Moreover, confessors should not assign to the penitent as sacramental satisfaction works to which the penitent is already bound, even for the Jubilee itself, unless in cases where, taking the weakness of the penitent into account, it is impossible to do otherwise."

Communion. Since the time of Benedict XIV Holy Communion has been prescribed as one of the works necessary for gaining the Jubilee. The Jubilee Communion may be received anywhere. The Paschal Communion made in fulfilment of the ecclesiastical law does not suffice. Nevertheless, one who has neglected to make his Easter duty within the time appointed can by one Communion satisfy the law of the Church and fulfil the condition required for gaining the Jubilee. Communion received after the manner of Viaticum also suffices to satisfy the divine precept and to gain the Jubilee. Finally, the Jubilee faculties granted to confessors in Rome empower them to commute the Holy Communion into other pious works only in the case of the sick who are absolutely prevented from receiving It.[16] In past Jubilees the faculty was granted of dispensing from the Communion children who had not yet made their first Communion, but since, nowadays, children are obliged to receive Holy Communion at Easter time as soon

[14] Canon, 931 § 3.

[15] *Monita* of the S. Poenitentiary, n. III.

[16] Constitution "Si Unquam," n. XIII.

as they come to the years of discretion, even though they have not yet completed their seventh year,[17] this faculty is not granted in connexion with the present Jubilee.

Visits to the Basilicas. The clauses of the Encyclical "Infinita Dei misericordia" which regard the visits to the Basilicas are, as has been customary, modeled upon the corresponding clauses of the Bull in which the first Jubilee was published by Boniface VIII in 1300. However, the modifications introduced by succeeding Pontiffs have been adhered to.

As regards the number of churches to be visited, Boniface VIII prescribed only two—the Basilicas of SS. Peter and Paul. Clement VI in 1343 added the Basilica of St. John Lateran. And Urban VI added the Basilica of St. Mary Major to the list. Since his time, these four Basilicas have invariably been selected by subsequent Popes as the churches to be visited.

Each of these four Basilicas has to be visited once a day for a certain number of days. In the case of those who have a domicile or a quasi-domicile in the city of Rome or within the limits of the parishes comprised in the suburban district, the visits must be made for twenty days; in the case of all others, for ten days.[18] Hence pilgrims to Rome will have to visit each of the four Basilicas once a day for ten days, unless they secure a reduction of the visits from one of the Roman confessors.

1. The Basilicas may be visited in any order.[19]

2. For the purpose of the visits, the term "day" can be taken in its natural sense—that is, the period of time between one midnight and the next midnight, or in the ecclesiastical sense. The Bull of proclamation sets forth the ecclesiastical sense as follows: "from the first Vespers of one day to the entire evening twilight of the next day". These words are an exact reproduction of the words employed in the bull proclaiming the Jubilee of 1900. Canon 923 states that in order to gain the indulgence attached to some day, if the visitation of a church or oratory is required, this visit can be made from the mid-day of the day preceding until the midnight which closes the appointed day. This canon is a reproduction of a

[17] Canon 859, § 1.
[18] *Monita*, n. XIV.
[19] *Ibid.*, n. XV.

decree of the Holy Office of 26 January, 1911. The question, then, would have arisen: may one compute the ecclesiastical day for Jubilee purposes in accordance with Canon 923, or must one accept the meaning given to it by the clause just referred to in the bull of proclamation? Since the Jubilee is not an indulgence *alicui diei affixa,* and since the words used in the bull "Infinita Dei misericordia" apparently require a different method of computing the ecclesiastical day, one would be tempted to hold that the Jubilee visits should be made either within the period of a natural day or within the period beginning with first vespers of one day and ending with the complete evening twilight of the next day. Fortunately this point has been decided authoritatively. The Sacred Poenitentiary[20] states that the four visits may be made "from the midday of the preceding day to the midnight which brings the appointed day to an end, although the document of concession seems to imply otherwise. Accordingly, after one has completed the visit of the fourth Basilica he may at midday or later in the day make a second visit to that same Basilica for the purpose of beginning the series of visits for the following day".

3. It is not required that the visits be made on consecutive days; all that is necessary is that the visits be made for the required number of days within the Holy Year.

4. It is not necessary in making the visits to pass through the Holy Door either in entering or leaving the Basilicas. Furthermore, if the Basilicas happened to be closed or if one be prevented for any reason from entering the Basilicas, it will be enough to pray to God at the doors or steps of the Basilicas.[21]

5. The visits must be pious and devout—that is, they must be made with the intention of worshipping God, and this intention should be manifested in some way by one's external reverence. It is not necessary to go on foot to the Basilicas or to pray on the way to them or to pray on one's knees in them or to visit a particular altar or shrine in them.[21]

6. The visits must not be otherwise obligatory. Hence a visit made for the purpose of assisting at a Mass of obligation on a Sunday does not suffice; it is necessary to leave the Church

[20] *Ibid.*, n. XV.
[21] *Ibid.*, n. XV.

after the Mass of obligation and reënter it for the Jubilee visit. On the other hand, if a person entered the Basilica for the purpose of making the Jubilee visit, he could remain to hear a Mass for the fulfilment of his Sunday obligation. And since the making of the visits to the four Basilicas is not a work of obligation but is merely imposed on those who wish to gain the Jubilee, the Sacred Poententiary [22] reminds confessors that, whenever penitents are released by privileged confessors, for a reasonable cause, from the onus of making some or all of the visits, the visits should not be commuted into other works to the performance of which the penitent is strictly bound on another score.

7. Confessors in Rome have faculties to dispense from or commute, within certain limits, the visits.[23] In the case of pilgrims to Rome, who owing to poverty or some other grave cause cannot remain in Rome for the ten days required to make all the visits, Roman confessors can, in individual cases, grant a dispensation, either by allowing such pilgrims to make the visits to the four Basilicas each day for at least three days—that is, twelve visits in all or, if they prudently consider that they are justified in doing so, by commuting the visits into other pious works. And the Poenitentiaries are warned that they are bound in conscience not to use this faculty except for a just cause. And they are further reminded that, when they legitimately dispense from the visits, they should grant no dispensation from the prayers to be said for the Pope's intention, since these prayers can be said apart from the visits: the prayers for the Holy Father's intention can be lessened or commuted only in the case of the sick.

Prayers for the Pope's intention. In addition to the visits to the Basilicas, prayers are also prescribed for the general intention of the Roman Pontiff as well as for the special objects for which Pius XI stated, in the letter of proclamation, it was his wish that the faithful should pray during the present Jubile. These special objects are—lasting peace among nations, the conversion of those outside the Fold, and the arrangement of conditions in the Holy Land in a way that will safeguard the rights of the Catholic religion. With regard to these prayers, the following points may be noted:

[22] *Ibid.*, n. XX.

[23] Const. "Si unquam", n. XI.

1. It is a pious custom to say the prayers at each visit, but this is not necessary. The prayers for the Pope's intention may be offered apart from the visits.[24]

2. Even though one by virtue of special indult or of faculties imparted to Ordinaries or confessors is legitimately dispensed from the necessity of completing the appointed number of visits, he is not released from the duty of praying for the Pope's intention, although he is not compelled to repeat these prayers as many times as correspond to the number of visits which have been condoned in his case.[24]

3. Some in the past have held that those who wish to gain the Jubilee must at some time have known the precise objects for which the Pope wishes the prayers to be offered. The common teaching, however, latterly is that no explicit knowledge of the objects is necessary and that if a person prays for the intentions of the Pope, whatever they may be, he performs the work sufficiently. With regard to the present Jubilee this is certain, for the Sacred Poenitentiary states that it is enough to pray implicitly and in general for the intentions of the Pope.[24]

4. These prayers should be vocal prayers, and the faithful are free in the selection of the prayers that they say for this purpose, as is laid down in Canon 934, § 1; and they may say the prayers with a companion, one, for example, reciting one part of the prayer and the other reciting the second part.[24]

5. The common teaching that five Paters, Aves and Glorias are quite sufficient for this purpose is authoritatively recognized and, of course, other prayers of equal length will be sufficient.[24]

6. Provision is made for mutes in Canon 936. These may fulfil the condition of praying for the Holy Father's intention if they happen to be present when public prayers are being said and they unite with the rest of the faithful praying in that place by raising their minds and affections to God; and if there be question of private prayers, it is enough that they recall them mentally or express them by signs or merely read them with the eyes.

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[24] *Monita*, n. XVI.

METHODS FOR STREET PREACHING BEGUN.

IN the school hall of the parish of St. Gregory the Great, New York, of which the Very Rev. William F. Hughes, D. D., is rector, the members of St. Gregory's Christian Evidence Class were recently addressed by Francis J. Sheed of the English Christian Evidence Guild, who has been lecturing in this country and in Canada.

Mr. Sheed gave an interesting account of the workings of the London Guild in the training of its members to get the non-Catholic point of view at their street lectures in Hyde Park, London, and elsewhere. He then spent some time presenting questions to the members of the class, after which he allowed the members to put questions to him. It was a very interesting and instructive session.

The Christian Evidence Class of St. Gregory's parish was begun last year. It was felt that if serious groups of Catholics met together to discuss the problems of religion and of the claims of the Church, they would go a far way to clarify the objections that are raised not only against the Church but against religion in general. The study of the non-Catholic point of view would give an intelligent appreciation to both parties, resulting, many times, in conversions to the Church. Announcement was made from the altar last November of the formation of a class which would be organized to do this work. Some six persons came forward, and from this nucleus there has grown a flourishing group of sixty men and women who meet every Sunday afternoon in St. Gregory's school, from 2:30 to 3:30 o'clock. The ladies are for the most part teachers and business women, while among the men are doctors, lawyers and other professional and business people. Some of these come from other city parishes and from neighboring dioceses.

The class began last year with a study of religion, its universality, necessity, etc. They read data on the vast Oriental religions and on Judaism. In this connexion they were very fortunate in having as a visitor the Right Rev. Monsignor Gleason, Vicar-General of the Army and Navy. Monsignor Gleason had been an army chaplain for years and his travels gave him an extraordinary insight into the doctrines and habits of many peoples in other parts of the world. The occasional lectures of the Rev. Dr. Oussani, of St. Joseph's Seminary, New York, were also very illuminating.

The class concluded its sessions last year with the study of the proofs for the Divinity of Christ. The survey was vast, indeed, but the stimulus given was of greater value.

Membership is open to all earnest persons who are willing to spend some short time, every week, not only in class but in reading such topics as shall be suggested, in order that they may "give a reason for the faith that is in them". Perhaps out of this class will arise some valiant souls, who, thankful to God for their great faith, will be able to explain the doctrines of the Church, even in the public street, as do their English brethren. Any further information will be gladly given by the moderator, the Rev. T. F. X. Walsh.

* * *

On 3 November, 1924, Mr. Sheed, again on the same subject of Street Preaching, addressed the students of the Sulpician Seminary and the Apostolic Mission House at the Catholic University in Washington. Enthusiasm was plainly evident amongst the students. It remains to be seen, what will be done to bring to a practical reality this popular religious necessity talked of by so many and undertaken by none.

The Apostolic Mission House has begun the system of catechizing used by the English Evidence Guild. The students will learn in class from the approved text books of the Guild the methods so that they may impart them to the classes of lay catechists which will be established throughout the country.

> For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent? . . . How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things?
>
> Romans 10: 13, 14, 15.

* * *

Speaking of the enthusiasm for out-door preaching in England, even in the villages and the remotest outposts of the Faith, Father Hugh Pope, O.P., when in New York, related some of his experiences. Once, while at a Dominican priory, he attended a clothing of novices. One novice he especially noticed and believing that he knew him, asked where they had

met before. "Oh!" was the reply, "I used to be a heckler of the speakers at Marble Arch in London."

It seems strange, yet I think true, that difficulties stand out more prominently here than in England, when considering the hope of having street-preaching in our American towns and cities. Yet the difficulties may be imaginary. In any event, the English Catholics have faced and conquered theirs. Perhaps they were more real than ours. I have stood in Hyde Park, London, on Sunday afternoon and listened to all fashions of speech and speaker, orating about religion, morality, the government, and what not. If I took it all to be a true indication of the state of things in England I would promptly arrive at the conclusion that the British Empire was on the verge of dissolution. This scene and the situation generally is not taken seriously, but it is impossible, for even a casual observer, not to be impressed, not only by the fact itself, but by the plausible nature of some of the truths, even crudely expressed. Impelled, furthermore, by a sense of curiosity, I linger to listen. Every word, either for good or ill, is heard. Some thought does remain with me, however impervious I may seem to be.

Now, if there be any substantial scientific value to what is so readily and indefinitely termed mob-psychology, it would be the stern fact that any and every crowd can be swayed without a moment's notice by a human voice uttering a human speech. I have seen it manifested in Columbus Circle and Union Square, New York. Thus Billy Sunday is not a phenomenon. He has merely learned the method and applied it with all his virile energy. The Jewish people around Cooper Union and old St. Mark's in the Bowery always listen respectfully to the Salvation Army lassies and evangelists, even when they reduce all eternal salvation to the august Personality of Christ. The Jewish auditors do not believe, but they listen. Such listening must in the process of time, ultimately, affect some in some manner. They may not accept, but they are being religiously broadened and must eventually be disabused of preconceived notions lodged in their minds. Political science acknowledges the serviceable force of the spoken word to the plain man in the street. So the more hazardous the risks of a political situation the more elaborate is the system of out-door campaign.

Popular attention is arrested and results acquired which could not possibly be obtained in public halls and indoor political meetings.

This fact solemnly applied to the momentous propaganda of authentic religion is the basis of all the various reasons for beginning the experiment of street-preaching in this country. From the opening to the finish, the source of its operation must be with the bishop, set by the Holy Spirit to rule the see in which the experiment is being tried. The exponents of the system must be priests officially constituted and duly tested and accredited by him. With the bishop and among themselves there must be candor, sympathy, coöperation and consultation. In disputed points of theory and action, final judgment and all ultimate control must rest with the bishop. If this is necessary for an approved official and trained priesthood it is ten times more important for the lay movement of catechists and lay street-preachers, be they paid or otherwise. The theological principle involved must always be safeguarded. A pious and intelligent laity will at once see the necessity for this.

When I became a Knight of Columbus and attended the meetings of the organization I marveled at the fluency and knowledge of the laity in discussing religious matters. Nevertheless, for the present at least, I think, it would be rash, if not dangerous, to institute a corps of lay-missionaries before the educational department of the lay apostolate is definitely and objectively established. Then perhaps the Knights of Columbus authoritatively directed would start this stirring and heavenly work. True, it is being splendidly done by the Catholic laity in England. But there the mode of education is more rigid and thorough. Already they have compiled their handbooks of rules and framed a definite constitution, with explicit methods of doctrinal, spiritual and practical training for the catechists and lay-missionaries. They are operating admirably in several dioceses of England. There are pitches in Liverpool, Birmingham, Cardiff, Newcastle, Plymouth, and prospectively Nottingham and Portsmouth.

It is a glorious tribute to the sincerity and zeal of Catholicism in that nation. It was Cardinal Newman who said: "In all times, the laity have been the measure of the Catholic spirit."

Now, that which is being done abroad can be done in America. But the movement must be actually systematized and some one must begin the beginning. Not even from one angle can it be looked at as impossible. Any one who has heard David Goldstein, the Jewish convert, haranguing in the street a motley assemblage of laborers on the economic defects of Socialism is immediately provoked to think of the good that can be done. Then others like him, and others. Cardinal Wiseman and Cardinal Bourne have called attention to the existence in many dioceses of France of bodies of priests known as "Missionnaires Diocesains". They are diocesan priests banded together under a simple, brotherly rule, to do the work of the diocese, which cannot be done by the priests, "who are tied down by the ever-present responsibilities of a parochial charge".

Such a constituency (never very numerous) of secular priests, educated, let us say, at the Apostolic Mission House, Washington, or elsewhere, could be attached to every large diocese of the United States. When not employed for non-Catholic missions in the churches they could give these same lectures and answer questions in the squares or parks or streets of the cities and towns. Sometimes these places are conveniently near the Catholic churches, as is Logan Square and the New Parkway, to the Philadelphia Cathedral.

It is a sweet and gentle memory to refer to that out-door troubadour, St. Francis of Assisi, with his flight of Friars, as was their wont, speaking in the open the gracious things of the Gospel, for the people along the roads. No Salvationist ever shouted the Holy Name more loudly or beat a drum more violently than did the bedraggled tramps who helped St. Bernardine of Sienna to draw a crowd at the street-corners. They used cymbals, pipes, horns, and drums. They carried by night transparencies and oil torches. They flaunted banners of sheep-skin parchment, with nothing inscribed but the word "Jesus". A large wooden crucifix went before this noisy procession of pied vagrants and ubiquitous riff-raff of the community. To them the Saint preached his unctuous doctrine, sweeter than honey in the comb.

If we are to have street-preaching, we must put on the ingenuousness and faith of the Saint and rid ourselves of the

self-consciousness and timidity of the worldling. Until then, we shall talk of vulgarity and the lack of dignity and of ill-manners, cheapness and familiarity; that is, if we regard the subject of street-preaching seriously, and can see in it one of the means that could be consecrated and safely directed, for the extension of Christ's Kingdom on earth.

Many times I have watched the crowds and stood amongst them and heard their remarks, in several cities of this country. The speakers preach fundamental religious truths, the sound, wholesome Catholic doctrine of the Atonement, Propitiation, Redemption, and Love of Christ. They are not controversial or theological, because they are not, technically, learned, but rather simple and devout. They do not attack or deny such truths as the Divinity of Christ or the existence of a Visible Church or the value of the sacramental system. They do not touch these questions. They are omitted for the radical and all-embracing subject of the Love of Christ—the human appeal—to the hearts of a listening crowd—of Him who died for all.

Already the Catholic street-preacher has his cue. The note is given on which he is to attack. If he is quick-witted in the knowledge of men's souls and cognizant of the divine element in the meanest street-rabble, and above all abounds in the love of Christ, no fuller measure of delight can encompass the heart of layman or any American priest ordained, to go out in the highways and the byways to compel them to come in.

Was there ever a more golden harvest, ripened for the reapers?

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THE PEDAGOG AND THE LAW.[1]

ST. PAUL in Galatians 3:24, likens the Mosaic Law to a pedagog (ὁ νόμος παιδαγωγὸς ἡμῶν ἐγένετο εἰς Χριστόν). It will be interesting to see to what extent the "paidagogos" of classic and Hellenistic Greek authors is reflected in the comparison.

In the period from 484-322 B. C. references to the "paidagogos" are to be found in Herodotus, Xenophon, Plato, and Aeschines. There is one allusion to the pedagog in Herodotus

[1] Read before the Ohio Classical Conference, 13 November, 1924.

(Book 8, 75). This indeed tells us nothing about the duties of a pedagog; but it informs us that the pedagog of Themistocles's children was one of his slaves, Sicinnus by name; also that he was a trustworthy slave: for he was sent by the general with an important message to the Medes that drew them, as Themistocles desired, into the battle of Salamis. He was given his liberty by Themistocles, presented with a competent fortune, and made a Thespian citizen.

From Xenophon we learn that the better class of people had pedagogs for their boys, generally one for every boy; Xenophon indicates the time when the boy was put under the care of a pedagog and the time of his liberation; he refers to the pedagog's duty of attending his charge on the way to school and of exercising disciplinary supervision; this latter duty is suggested by the comparison of the Athenian pedagog with the Spartan "paidonomos".

Thus in contrasting the Athenian method of education with that of the Spartans, Xenophon says: "Among the other Greeks (i. e. Athenians, mainly), those who take credit to themselves for having their sons best educated put pedagogs as attendants (*παιδαγωγοὺς θεράποντας*) over them as soon as their children understand what is said to them, and immediately send them to schools to be instructed in letters, music, and wrestling".[2] Though the Greek word for "attendants", *θεράποντες*, usually implies free service, it is evident from Xenophon himself that these attendant pedagogs were slaves. For in the next paragraph, by way of contrast he says: But Lycurgus instead of giving each of the children into the charge of slaves (*παιδαγωγοὺς δούλους*), set over them one of those men from whom the chief officers of the state are chosen, and he was called *παιδονόμος* (supervisor).[3]

In chapter 3, 1 (Laced. Rep.) Xenophon refers to the time of the boy's liberation. Here, no doubt, his desire to extol Spartan institutions at the expense of anything Athenian leads him to exaggerate somewhat. "As soon", says he, "as the boys have become youths (*ἐκ παίδων εἰς τὸ μειρακιοῦσθαι*), then the rest of the Greeks give up their pedagogs and even quit their teachers (*παύουσι μὲν ἀπὸ παιδαγωγῶν, παύουσι δὲ καὶ ἀπὸ διδασκάλων*);

[2] Laced. Rep., 2, 1.
[3] Laced. Rep., 2, 2.

no one then has rule over them, but they are left to the freedom of their own will". Τὸ μειρακιοῦσθαι (the process of adolescence), of course, is a rather elastic term and may cover the entire period between the ages of fourteen and twenty; but Xenophon's statement that the Athenian boys were freed not only from pedagogs but also from teachers as soon as they *entered* upon the period of adolescence is too large a dose to swallow, especially as we shall hear of Lysis who, as a young man (νεανίσκος, Plato, Lysis, 205 B), is still under the thralldom of a pedagog.

Plato in "Protagoras" points out the beneficent purpose of the pedagog, even though the infliction of punishment might be necessary. He associates the pedagog with the nurse, mother, and father in the training of the boy in matters of conduct. Thus he makes Socrates say: "As soon as any one understands what is said, nurse, mother, pedagog, and the father himself vie with each other in making the boy as good as possible; in every word and deed teaching and pointing out to him that this is just and that unjust, this is honorable and that base, this is holy and that unholy, this you must do and that you must not do. And if the boy obeys willingly, it is well; but if not, like a tree twisted and bent, he must be made straight by threats and blows."[4]

In Lysis, Plato pictures the pedagog as a domestic slave, a constant attendant, exercising disciplinary powers over his charge on the way to and from school; he also shows that the pedagog was not always a model of pedagogical conduct and was despised for his barbarous speech. Thus, after entering the palaestra, where boys and young men are engaged in exercises in honor of Hermes, Socrates begins his dialog with Lysis, a "neaniskos", the brother of Menexenus and "the eldest son of Democrates":

> Do (your parents) allow you to govern yourself?
> "Why should they allow it?" said he.
> Who then governs you?
> "My pedagog here," he said.
> Is he a slave?
> "How could he be otherwise? But he is ours," said he.
> And in what does this pedagog govern you?
> "Of course," said he, "he conducts me to the masters."[5]

[4] Protagoras, 325 D.

[5] Lysis, 208 C.

At the end of the long discussion on friendship, Socrates concludes: "When I had said this, I purposed to stir up some of the elder men (to take part in the discussion). But just then, like evil spirits (ὥσπερ δαίμονες), the pedagogs of Lysis and Menexenus came forward, having hold of their brothers by their hand; they called to them and bade them go home, for it was already late. At first both we and the bystanders tried to drive them away; they, however, paid no attention to us, but murmured in their barbarous dialect and desisted not from calling them; then, as it seemed to us that they were difficult to manage for having drunk too much at the Hermaean festival, we yielded to them and dissolved the conference."[6]

The severity of the pedagog's rule, suggested above by Plato, is borne out in Axiochus, a pseudo-Platonic composition. Here we are told that the boy's troubles began at the age of seven: "When the child reached his seventh year, he underwent all kinds of hardships under the iron rule of dominating pedagogs, teachers and physical trainers" (ὁπόταν δὲ εἰς τὴν ἑπταετίαν ἀφίκηται [τὸ νήπιον] πολλοὺς πόνους διαντλῆσαν, ἐπέστησαν παιδαγωγοὶ καὶ γραμματισταὶ καὶ παιδοτρίβαι τυραννοῦντες).[7]

In Aeschines we find little more than mention of the pedagogs and masters, with the suggestion of the self-evident purpose of the Athenian system of education. This purpose was to train moral and efficient citizens. In his speech against Timarchus, Aeschines says: "What use is there in keeping pedagogs or setting physical trainers and teachers over our boys (τί δ'ὄφελος παιδαγωγοὺς τρέφειν ἢ παιδοτρίβας καὶ διδασκάλους τοῖς παισὶν ἐφιστάναι), when those who have been entrusted with the laws allow themselves to be turned into crooked paths of shame!"[8]

The allusions of Plutarch, of course, are of greater significance for our subject as he is a contemporary of St. Paul. Speaking of former days he, like Plato, shows that in some instances at least, as in the case of the pedagog of Alexander the Great, the pedagog had some degree of respectability; yet, even then other masters resented being called pedagogs: "Leonidas did not like the name of pedagog (αὐτὸς μὲν φεύγων τὸ

[6] Lysis, 223 A-B.
[7] Plato, Axiochus, 366 E.
[8] Adv. Tim. 187.

τῆς παιδαγωγίας ὄνομα),[9] though the employment was important and honorable; and indeed his dignity and alliance to the royal family gave him the title of the prince's foster-father and preceptor (τροφεὺς Ἀλεξάνδρου καὶ καθηγητής). He who had both the title and character of pedagog was Lysimachus, the Acarnanian; a man who had neither merit nor politeness, nor anything to recommend him except his calling himself Phoenix, Alexander Achilles, and Philip Peleus.[10] This procured him some attention and the second place about the Prince's person.[11]

Coming to his own time, however, Plutarch scores the low standard required of teachers and pedagogs, positions that were open to those fitted for nothing else and whose only qualification was their need of a "job". Hence the advice is given such to select one of these exalted occupations: of teacher, pedagog, porter, or sailor ("γραμματαδιδάσκων καὶ παιδαγωγῶν καὶ θυρωρῶν, πλέων, παραπλέων", Plut., De Aere Alieno, 6,5). In another passage, the disciplinary duties of the pedagog, hinted at in the earlier authors, are enumerated in greater detail. "The pedagogs," he tells us, "train their charges to bend down their heads as they go along; to take salted fish with one finger only, but fresh fish, bread, and flesh with two; thus to sit, and thus to tuck up their garments" (διδάσκουσιν οἱ παιδαγωγοὶ κεκυφότας ἐν ταῖς ὁδοῖς περιπατεῖν, ἑνὶ δακτύλῳ τὸ τάριχος ἅρασθαι, δυσὶ τὸν ἰχθύν, σῖτον, κρέας · οὕτω καθῆσθαι,[12] τὸ ἱμάτιον οὕτως ἀναλαβεῖν.[13]

Plutarch deprecates the too early riddance of the pedagogs. He wants supervisors for the "meirakia"; and his "meirakia" are surely nearer to twenty than fourteen, for they are guilty of "stealing from their parents, of gambling, revellings, drunkenness, seduction of maidens, and of violating the homes of the married" (κλοπαὶ πατρῴων χρημάτων καὶ κύβοι καὶ κῶμοι καὶ πότοι καὶ παρθένων ἔρωτες καὶ γυναικῶν οἰκοφθορίαι γαμετῶν —Plut., De Liberis Educ., 12 B). When he deprecates the absence of

[9] Some editions of Plutarch have "αὐτὸς μὲν οὐ φεύγων". This leaves our contention intact; for even if Leonidas did not shun the name of pedagog, Plutarch by mentioning the fact shows that the temptation to do so would have been natural enough.

[10] Phoenix was the 'tutor' of Achilles; "ὁ Φοίνιξ ὁ τοῦ Ἀχιλλέως παιδαγωγός" (Plut., De Liberis Educ., 4 B).

[11] Plut., Life of Alex., 5, 4.

[12] Some editions of Plutarch instead of "καθῆσθαι ("to sit") read "κνῆσθαι" ("to scratch themselves").

[13] Plut., An Virtus Doceri Possit, 440 A.

pedagogs in the case of the "meirakia", he by no means confirms the generalization of Xenophon that the boys were set free "as soon as they *entered* upon the period of adolescence". Indeed, Plutarch seems to suggest that originally the pedagog continued in service during this period. "I have always", he says, "found fault with those who have introduced evil customs (κατεμεμψάμην τοὺς μοχθηρῶν ἠθῶν γεγονότας εἰσηγητάς), with all such who committed their boys indeed to pedagogs but then suffered the impetuosity of their youths (τῶν μειρακίων) to range without restraint." [14]

Two purposes to be accomplished by the pedagog in accompanying the boy to school, though not expressly stated by the authors, undoubtedly were: on the one hand, to protect him, in those days of moral degradation, against the intrigues of "boy lovers" (παιδομανεῖς), and on the other, to prevent him, in those days of stern schoolmasters, from playing "truant". The first purpose seems to be suggested by Aeschines in his speech against Timarchus: "But I think," he says, "so long as the boy is not his own master and is as yet unable to discern who is a genuine friend and who is not, the law controls the lover and makes him defer the words of friendship till the boy is older and has reached the age of discretion" (Adv. Tim., 139). How did the law exercise this control except by the constant attendance of the "paidagogos"? The second purpose is indicated by a later author (314-393 A. D.), Libanius of Antioch in Syria. He tells us of a lad "who, when obliged to study, would run away in disgust, would seek a hiding place behind a fence of some kind so that he could not be found" (ὃς ἡνίκα μὲν ἐμάνθανε γράμματα μίσει τῷ τούτων ἀποδράς, εἴς τινα καταφυγῶν αἰμασίαν ἔκειτο καὶ οὐκ ἐζητεῖτο).[15]

In Rome, during the days of the Emperors, the position of the pedagog was much the same as in Greece; hence by Vergil (Aeneid V, 546, 562; IX, 173), Horace (Odes I, 36, 8), Tacitus (Annales XIII, 2), he is called "comes, custos, rector, rex puerorum". Thus Aeneas

> "CUSTODEM ad sese COMITEMque impubis Iuli
> Epytiden vocat et fidam sic fatur ad aurem." (V, 546)

[14] Plut., De Liberis Educ., 12 A.

[15] Cf. Grasberger, *Erziehung und Unterricht im Klassichen Alterthum*, Vol. II, p. 247. Libanius, tom. II, 394.

It is plain, however, from Quintilian (Instit. Orat., cc. 1-2) that in Rome the "pedagogus" in addition was oftener a private tutor, in the modern sense, than in Greece.

We may now summarize the position of the "paidagogos" of classic Greek and Hellenistic times:

(1) He was a domestic slave, assigned to the boy, at the latest, when he began to attend school, about the age of seven; often he was assigned earlier: "As soon as the boy was able to understand what was said to him".[16]

(2) He continued in his duties until the boy reached the age of discretion or man's estate, somewhere between fourteen and twenty; usually, perhaps, until the boy was seventeen or eighteen years of age.[17]

(3) Though, in some rare instances, the "paidagogos" also imparted a little instruction at home, ordinarily his duties regarded external conduct and disciplinary matters only. He was assigned on account of the boy's natural disregard of the accepted standard of conduct; the pedagog was supposed to make him aware of his transgressions and correct him even by force if necessary.

(4) He was a (more or less) constant attendant, accompanying the boy to and from school, guarding him against danger and preventing him from running away.

(5) By the exercise of these duties, the pedagog was to preserve his charge for free and efficient citizenship.

(6) The boy, on the other hand, plainly chafed under the constant restraint of the pedagog and eagerly looked forward to the day of deliverance when he should enter upon his birthright of liberty and citizenship.[18]

* * *

Now the dominant features of this "paidagogos" are obvious in St. Paul's use of the term. He is the only one of Scriptural writers to use the word; in his letters it occurs three times, twice in Galatians, chapter 3, and once in First Corinthians, 4, 15. In Corinthians he says: "If you have ten thous-

[16] Cf. Xenophon, Plato, above; Plutarch, An Virtus Doceri Possit, 439 F, says "*ἐκ γάλακτος*".

[17] Cf. Æschines, Xenophon, Plato, Plutarch, above.

[18] Recall Xenophon's "*παύουσι μὲν ἀπὸ παιδαγωγῶν*," and Plutarch's "*πολλους πόνους διαυτλῆσαν*" and "*παιδαγωγοὶ τυραννοῦντες*"

and pedagogs in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you." Here Paul wishes merely to contrast his relation to the Corinthians with that of others "who have built upon his foundation" (1 Cor. 3:10): He was the first to preach the Gospel to them, his was the love of a father, he begot them in Christ; others could but watch over them and guide them in the paths of Christ, "put you in mind of my ways, which are in Christ Jesus" (1 Cor. 4:17).

It is in Galatians, chapter 3, in St. Paul's comparison of the Mosaic Law to a pedagog, that we have a more detailed application of the classic and Hellenistic "paidagogos". He has just been insisting on the abolition of the law, its intrinsic weakness, and its inability to give justification which he calls the liberty of the sons of God (Gal. 4 and 5). "By the works of the law", he said, "no flesh shall be justified" (Gal. 2:16). Now he strives to show that the Law, like the pedagog, had a good purpose; that its position, however, was preparatory only, disciplinary, and burdensome; so that now, on account of our deliverance through Christ we should rejoice in our liberty and heredity, and should disdain to return to the bondage of the pedagog.

He writes: "Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise. . . . Was the law then against the promise? God forbid. . . . But the scripture (mainly the Law) hath concluded (*συνέκλεισεν*, shut up, hemmed in) all under sin that the promise by the faith of Christ, might be given to them that believe. But before the faith came, we were kept ("*ἐφρουρούμεθα*", guarded) under the law shut up, unto that faith which was to be revealed. Wherefore the law was our pedagog in Christ ("*εἰς Χριστόν*", unto Christ) that we might be justified by faith. But after the faith is come, we are no longer under a pedagog. For you are all the children ("*υἱοί*", sons) of God by faith in Christ Jesus. . . . And if you be Christ's, then are you the seed of Abraham, heirs according to the promise. . . . But now how turn you again to the weak and needy elements (of the Law), which you desire to serve again? You observe days and months and times and years." (Gal., 3:19-29; 4:9-10).

Permit me to draw out the parallel, suggested by St. Paul, between the pedagog and the Law. To some it may seem that, in doing so, I am stretching the point of comparison. To them it may appear that all St. Paul intended to say was: As the pedagog led his charge to the schoolmasters, so the Law brought the Israelites to Christ. But, in the first place, no one will contend that Paul is here depicting Christ as a schoolmaster; secondly, the point of comparison is not to be found in the mere fact of leading or conducting. The *manner* of conducting to Christ is an essential and conspicuous item in St. Paul's argument. His comparison is the logical outgrowth of his description of the Law's functioning and is introduced by "ὥστε" (wherefore): "*Wherefore* the law was our pedagog unto Christ". His term of comparison, then, must illustrate both the fact of conducting to Christ and the manner of conducting. He could not consistently have called the Law our "ἡγεμών" or our "κυβερνήτης", though generals and pilots also conduct those in their charge to others. He may, indeed, in the course of his argument, have had other metaphors in mind, but the one which he expressly stated with "ὥστε" must embody the striking features of his thought.

Here then is the parallel:

(1) THE PEDAGOG. The pedagog was given to the boy to impress upon him the laws of conduct and to make him aware of his transgressions, until the boy should arrive at man's estate and enter upon his heredity of free citizenship.

THE LAW. "The law was set because of transgressions, 'παραβάσεων χάριν'." "Χάριν" ("because of") expresses purpose. The Law then was given for the purpose of bringing out in bold relief the obligations of the moral order by formulating them in express legislation, in order thus to render the Israelites more keenly conscious of their many transgressions; and this, "until the seed should come to whom He made the promise" of the heredity of the sons of God.

(2) THE PEDAGOG. The pedagog, of course, could not confer the rights of heredity; his sole power was to point out violations of conduct. By the exercise of constant restraint, and by constantly administering corrections, he was undoubtedly engendering in his charge a restive spirit and an intense longing for the day of liberation.

THE LAW. "The scripture (mainly the Law) hath concluded all under sin". "Συνέκλεισεν", the Law shut them up in their sins; the Law could not free them of their sins nor give justification. It could do nothing more than point out their transgressions, lock them up in the consciousness of these violations and make them squirm under the weight of their guilt. All this, that they might eagerly look forward for the coming of the Redeemer, the Liberator, "that the promise (of heredity), by the faith of Jesus Christ, might be given to them that believe".

(3) THE PEDAGOG. The pedagog, as it were, fenced in the boy with his constant vigilance, and guarded him, no matter how much he might chafe under the restraint, against escape; preventing his running away from duty or falling into the hands of seducers. It will be interesting here to recall Plato's description of the pedagogs swooping down upon their charges "ὥσπερ δαίμονες" (Lysis, 223 A) and the expression in Axiochus "παιδαγωγοὶ τυραννοῦντες" (Axiochus, 366 E).

THE LAW. "We", says St. Paul, "were kept under the law shut up"; "συγκλειόμενοι", hemmed in on all sides by disciplinary measures, the consciousness of our transgressions forced upon us from every angle; with no escape in sight: no escape to the false liberty of the Gentiles, and absolutely no liberation possible except through the coming faith of Jesus Christ. Being thus shut up under the Law, "we were kept (guarded, "ἐφρουρούμεθα") unto that faith which was to be revealed".

(4) THE PEDAGOG. "Wherefore", as the pedagog thus brought his charge finally to the proper acceptance of free citizenship,—

THE LAW. so "the law was our pedagog unto Christ that we might be *justified* by faith"; that we might "put on Christ", as St. Paul says, no longer servants but receiving the liberty of "sons of God" (Gal. 3:26-27; 4:7).

(5) THE PEDAGOG. With the advent of hereditary citizenship, subjection to the pedagog ceased.

THE LAW. So "after the faith is come, we are no longer under a pedagog".

(6) THE PEDAGOG. Only the immature, children, were under a pedagog.

THE LAW. "But you", says St. Paul, "are all the sons (Paul means full-grown sons, for he uses "υἱοί" in opposition to "νήπιοι" "minors"; compare Gal. 3:26 with 4:1-3) of God by faith in Christ Jesus". . . . "And if you be Christ's, then are you the seed of Abraham, *heirs* according to the promise".

In conclusion it may be said that Galatians, 3:24-25, contains as concise a statement of St. Paul's doctrine regarding the Mosaic Law as one should hope to find anywhere, his doctrine in a nut-shell: "The law was our pedagog in Christ ("εἰς Χριστόν"), that we might be justified by faith. But after the faith is come, we are no longer under a pedagog."

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THE AUTOBIOGRAPHY OF AN OLD BREVIARY.

I. THE NOBLE PEDIGREE OF THE TOTUM

TO-DAY the Padre did me great honor. He told the young theologians that the Breviary—he meant of course the Totum—belonged in fact to the old nobility of the *Ordo Missae*. That Order antedates the *flaiths* or aristocracy of Patrician Ireland, which outranks the knighted heroes of the Crusades and of the French Legion of Honor. In the primitive Church the Breviary actually performed the office of *major-domo,* introducing to the assembly of the faithful the Pontiff who was to celebrate the Holy Sacrifice and bring down from heaven the Son of the Most High King.

The liturgical worship at first was formulated and ordered by the Apostles. They received their instructions during the Forty Days after the Resurrection, when our Lord was with them, to the day of His Ascension on Mount Olivet; and the ordinations were completed shortly afterward on the feast of Pentecost. The exercises thus approved consisted for the greater part of the recitation of the Psalter, with which the Jewish converts were already familiar. The psalms, recalling the story of God's mercies to His chosen people, were interspersed with readings from the Prophets foretelling the Messianic advent. All of this served as a prelude to the sublime act of "The Breaking of Bread". It was the duty of the

Totum—one of my relations still quite young at that time—to accompany the Vicar of Christ in the daily worship, and to usher in the Lord of Hosts with song and prayer.

Admission to these exercises was reserved. The new converts from Judaism or paganism, who were being instructed in the faith of Christ and His Church, but who had not yet been baptized, were allowed to take part only in the preliminary acts of prayer. But when it came to the actual Offering of the Holy Sacrifice they were told publicly by a deacon that they must leave the assembly. Then the bishop began the Secret, preceding the holy mysteries of solemn Consecration, at which all the priests assisted in the sanctuary, and the baptized and reconciled faithful attended in the body of the church. Here too the Totum sometimes took part in the processional devotions which accompanied the Mass on special occasions, such as Corpus Christi, or Candlemas, or during Holy Week.

Then came a time, after Constantine's day, when the newly-ordained bishops and presbyters were kept busy preaching and organizing parishes everywhere, and when the faithful growing in numbers were no longer obliged to resort to the catacombs or private places of worship. They could attend Mass and instruction, and after that go about their accustomed duties without risk of life or apprehension of sudden martyrdom. As a result the liturgical services were shortened, and those whose inclination or leisure permitted them to attend special prayers and acts of devotion, gathered for the purpose, at different hours and in separate places. Thus the chanting and recitation of psalms and lessons, with antiphons and responsories, which hitherto had been performed by all in common who were present at the *Introit* or introductory services of the Mass, became a distinct practice. It was separated from the Oblation, Consecration, and Communion, and took on the character of a canonical office performed at fixed hours before Mass.

Then the Pope desired to have the Totum revised, and St. Jerome got orders to do it. He did it to suit the Roman clergy; but somehow it was a misfit. Later he tried it again; and the new suit was much better and was approved by the French bishops when they came to Rome to have their liturgical measure taken by the Sovereign Pontiff, the *Forma gregis*

Christi. That is how I got the name of having a new suit from France (Gallican Psalter, they called it). They made new rubrics telling how to wear it at the daily attendance in the churches where there could be no interference with the Pontifical Mass.

As the celebrant could not do entirely without my assistance he borrowed my short psalms and antiphons, and made an *Introit* of it for the Mass. This was to be recited before the Offertory, on the steps of the altar.

In such way I, the Totum, had a place assigned all to myself, of course in the sanctuary. Here the clergy met at stated hours, both before the solemn Mass and after it, following my directions for chanting the *Horae Canonicae.* They were not simply saying their prayers or accompanying the liturgical services. No, the Vicar of Christ ordered that they were to chant the *Horae* in solemn unison in the name of the entire Church, that is to say for the faithful all the world over.

It is wonderful, to think that the Totum was not simply to be a collection of prayers and devout readings, as it had been handed down from the Jewish Synagogue, to express the devotion of the attending congregation. No, it was to be the voice of the High Priest on earth calling to God in the name of the whole world, *Urbis et Orbis,* for mercy, and in thanksgiving. Soon I was in demand everywhere. The anchorites and hermits also in the desert copied me. They carried my likeness into all parts of the world, even where they could not celebrate the Holy Sacrifice of the Mass. Then St. Benedict came and organized regular choirs of monks, who alternately chanted the divine praises from the Totum, night and day. O, it was glorious to hear the voices rise to heaven in the solitudes of the Lybian plains and in the forests of Lombardy, just the same as they did in the grand basilicas which had been built by the Roman emperor Constantine.

Sometimes it happened that the members of the monasteries were separated from the community. Even then the individuals kept up the practice of following my regulations. They would, though alone, repeat the responses and antiphons as well as the chapters. They would say "Jube, Domine, benedicere" or "Benedicite" and "Dominus vobiscum" just as if the abbot and the brethren were all there; for they knew

they spoke and prayed in the name of the whole Church. In this way the Office of the Totum served as a preparation and a thanksgiving in connexion with the Mass celebrated everywhere from the rising to the setting of the sun.

One of the Irish students seemed to think that I was indebted for my Gallican excellencies rather to St. Patrick and St. Columbanus than to St. Gregory of Tours, who, the Padre had said, was the first to bring me from Rome to France. This new seminarian continually asked questions in class. To-day he wanted to know whether the Antiphonary of Bangor (the boy was from Carrickfergus) was not the original of the Gallican Psalter. He had before him a volume of Archdall-Moran and quoted from it, translating the Irish:

> Excellent the rule of Bangor,
> Correct and divine,
> Exact, holy, constant,
> Exalted, just and admirable.

He maintained that king Cormack and Columbanus himself used to recite the Breviary psalms, which were different from those of the Roman Psalter; and that could only have been what they call the Gallican Psalter, the same that is in the Breviary now. He thought that it was time the Irish came to their rights in matters of liturgy as much as in politics.

Of course I knew all along that the student was wrong. But whether the Padre knew it or not, he did not enter into the question. He smiled simply, and said that the Breviary had a great ancestry, but that the details of its history would have to be discussed later. Their first object was to master the practical part that led to its understanding and to an intelligent recitation. But he insisted on reverence, and told them about the esteem in which the Totum was held during the Middle Ages, when not only priests and religious men and women in monasteries, but lay persons, and soldiers, like the Knights of the Holy Sepulchre, the Templars, the Militia of the Holy Ghost, nay even many of the various trade guilds, recited the psalms and prayers of the canonical offices daily, amid all kinds of secular avocations. In that way the "Little Offices", and what were called breviaries, antiphonaries, and

prayer chaplets, came into vogue. For a short time he dwelt on the beauty of my structure; he called it the anatomy of the Divine Office, which, he said, was simply perfect, like the conception of manly beauty such as the Greeks pictured to themselves under the image of Apollo; only that the Totum had also a beautiful soul—the soul of prayer.

It almost made me burst with pride when I remembered it all that evening, as the Padre took me into the chapel, where he often said his Matins and Lauds for the next day. I should have liked to see the picture of Apollo; but though there were some souvenirs of special patron saints put in my care—between the leaves—Apollo was not among them. Afterward I recalled that I had somewhere heard the name mentioned; I think, in an Epistle of St. Paul. It sounded a bit pagan, and so I put it out of my head.

What he meant no doubt was that the order and arrangement of parts in a Totum are perfect, not only from the devotional but from the esthetic or artistic point of view. This I was glad to know, because it is one thing to feel that one is good, and another to know that one is also beautiful. Both things redound to the glory of God; and the dignity and efficiency of a Totum as a guide for priests and bishops and as a fountain of wisdom and discipline are matters of importance. That was not however the sole reason for my elation. The fact that the Padre praised my beauty refutes the notion which some people entertain that the Roman Breviary lacks the polish and grace of classical diction. They allow that the Totum contains all that may be expected from a priests' prayer book; yet they imagine that it is not enough to be devotional. They want you to be a classic, like Homer, or some of those old Greek or Roman pagans. But stop—

The Padre is thumping me on the sides as if to say: No vain thoughts, my Totum. "Munda cor meum ab omnibus vanis, perversis et alienis cogitationibus." So I must recollect myself and mind my Ps and Qs.

II. The Ordinary of the Office

Next morning I was seriously scandalized. The Padre overslept. As a result he was late in the sacristy for Mass. I might not have noticed it but for the fact that I was actually

neglected. Besides, the Father was led, I fear, through this, into a slight prevarication. After his Mass, that is to say, not until nearly eight o'clock, he took me up and began "Jam lucis orto sidere", which, if I know anything, means that the sun has just risen. Now the official calendar states that the sun at this time of the year rises at 4.45 o'clock, or 4.48 to be precise. The professor of astronomy, who has some kind of queer instrument in his room, showed it on a dial exposed near the clock in the tower; and he is mighty particular. Only native respect kept me from reminding the Padre, when he said "Jam", that it was actually three hours since we should have had our talk at Prime and Terce.

But he seemed out of sorts; or perhaps he was only sorry, for he hardly ate any breakfast. He had come in late the night before, which is not very often his way. Like myself he wants regularity, and especially a good sleep. We both have got a permit from the highest ecclesiastical authority to keep our Vigils in daytime—to anticipate them, as they say—and so we do; though the Professor wants a little nap after dinner; while I doze on the prie-Dieu.

Later I found out what had been the trouble. The Padre had been beguiled into playing cards after the usual hour. He is not much good at it, and never puts his mind right down to it. He thinks that winning or losing is a matter of chance; and there is the temptation. For in those hazard games you have to play for stakes. They may not amount to much; but if you win you are bound to keep on, and if you lose you are also bound to keep on; since in either case they say you are not a good sport if you drop out. Whether the Padre lost or won I do not know, for he is very reticent in such matters and in general has not much to say about money. I doubt if he keeps what he gets, for when he goes out I often notice the tramps run after him. They mostly come away smiling. Still, if he begins to keep late hours just to be in with a crowd of card players, I fear me he will go to the "d. d. bowwows", as some literary genius whom they quote used to say.

Alas, it was all rash judgment on my part. The Padre does play cards, as he plays billiards or chess, though he is no expert at any of these things. But he believes that such games, moderately used, furnish means of promoting sociability, and

that, if a man looks to self-improvement, he can find no better practical method than the restraints which properly regulated and temperate exercise imposes in the taking of recreation. The prejudice against card games is due to the want of moderation, that is to say, to the wild and prolonged betting to which it entices men who lack appreciation of the value of time or the will-power to control their enjoyment of a diversion.

The Examinations are on. For several days there has been apparently a good deal of worry, comparing of notes and late clandestine keeping of lights in the rooms of senior classmembers, pouring over Hurter and Gury, Tanquerey and Konings, and other pretentious upstarts who try to explain away the simple truths which they could find in the Totum if only they used their brains properly. But to-day they made a great fuss about me. A number of the professors came in, to find out what the students in the last year of theology, who were to be promoted to Sacred Orders, knew about the Breviary.

I did not like it—I mean the Exam—for though I am pretty well accustomed to hear myself talked about, they did not treat me with the reverence which I experience every day at the hands of the Padre. They seemed to be merely curious about my insides, and asked a lot of questions. For instance:

What is the Ordinary of the Roman Breviary?

The young cleric—he was somewhat nervous—answered well enough. He did not confine himself to the question proposed, but rattled off the whole set of my contents.

"The Ordinary", he said, "is that part of the daily Office which belongs to every feast and ferial throughout the year. It includes the

> Invitatory,
> Hymns,
> Psalms with their antiphons,
> Lessons with their responses, and
> Canticles."

The professor who was asking evidently had his doubts about that answer; still he seemed pleased with the assurance

of the youth, who looked very prim and neatly groomed in his soutane and deep Roman collar.

III. Invitatory

"And what do you mean by *Invitatory?*" he interrupted.

"*Invitatory* means an invitation to pray, to recite the Office. It was at first simply a call issued in the morning at the hour of rising. In the Benedictine monasteries one of the monks would always have to be on the watch. When it was time for the monks to get up for the morning prayer he would make the rounds from cell to cell, and knock, saying aloud:

Venite exultemus Domino.

Then the monk in his cell would rise from his couch and say in answer, to show that he was awake:

Venite adoremus."

"And do you say: *Venite exultemus Domino* every morning", the examiner asked, "without exception throughout the year, when you begin your Breviary?"

"Yes, every day, though not necessarily in the morning. One could say it in the evening, that is, before a feast, because the ecclesiastical or liturgical day begins at sundown and ends at sundown."

"Indeed, so the *Venite exultemus Domino* is just a monkish formula for rousing the brethren from sleep, which has been retained in the practice of the Church? There is a Lenten antiphon, if I remember right, which precedes the *Venite exultemus,* and which seems to be a continuation of the Invitation. It runs like this: *Non sit vobis vanum mane surgere ante lucem, quia promisit Dominus coronam vigilantibus.* Is that correct?"

"Oh no. The *Venite* is the ninety-fourth psalm of our Vulgate. It is preceded by an *antiphon* which is repeated after each couplet, and which varies with the liturgical seasons or with different feasts. But the psalm is always the same for the opening of the Matins."

"And what is this antiphon you speak of? Why would the same phrase be repeated so often, breaking up the continuity of the psalm? Once said it ought to be enough, since

our Lord warns us not to make many words or repeat prayers like the heathens do."

"No, Sir. This repetition of prayer was a divine ordinance given to the Hebrews, as we know from the Scriptures."

"Indeed—where? Can you give us an example and explain how it was used?"

"I only remember one instance definitely. It occurs in the *Hallel* Psalms, the CXXXV, in which each strophe—I think there are twenty-six—ends with the same refrain: '*Quoniam in aeternum misericordia ejus.*' The pilgrims to the temple at Jerusalem used to sing it like a litany, in which one who knew the Psalm by memory acted as a sort of chanter, and the rest of the pilgrims just repeated the refrain. In the early Church the people, many of whom could not read or had not books as we have them now, took part in the public prayers and chantings of the liturgy. One of the clerics would sing a short phrase easily remembered by the congregation and embodying the principal thought of the Psalm. The faithful would at once repeat the phrase in the same tone, again and again at intervals, when the sign was given by the antiphonarian. In this way they all took part in the service. Sometimes, as in the Invitatory, the chanter who presided would announce the feast of the day, and then intone a short phrase to that effect, to be repeated by the congregation. For example: *Deum unum in Trinitate et Trinitatem in Unitate—venite adoremus,* for Trinity Sunday. In this way the faithful took active part in the liturgical prayers, especially the chanting of the Psalms. Thence are derived the antiphons:

Regem Angelorum,
Regem Apostolorum,
Regem Martyrum,
Regem Confessorum,
Regem Virginum,

and so forth, with the addition, *Venite adoremus.* When at times the services had to be shortened, they just repeated these invocations or antiphons at the beginning and end of each psalm. Our present custom of antiphons, before and after the psalms, is a remnant of the ancient practice. Every priest repeats it, because, even in the private recitation of the Office, he represents the entire Church."

"That is very interesting," said the examining professor, "But tell me—do you always say the entire antiphon before and after each psalm? I think there are times—semi-double feasts, for instance—when we repeat only part of it, especially at the beginning. Is it not strange to be just chanting or reciting three or four words, often without any completed meaning, at the beginning of the psalms?"

IV. Intoning the Antiphons

"The custom," replied the student, "of merely intoning the antiphons before the psalms was, I believe, introduced later in the liturgy, when a distinction was made in the solemnity of feasts. Some feasts were celebrated by a full chanting of all the antiphons before and after the psalms. These were called feasts of double rite (*Duplex*). Other feasts of minor rite were indicated by just intoning the antiphon, that is, by chanting or reciting half of it, or the opening words. These were called semi-doubles. It was simply a method of announcing to the faithful present at the services, that the day was not a solemn but a simple feast or a ferial."

"Does not the term *antiphon* have a larger signification than that applied to the short phrases at the beginning and end of psalms, or (as in the case of the Invitatory) at intervals in the midst of it?"

"Yes, Sir, it is used for what we call Verses and Responses, which have the same origin and purpose of making the faithful take part in the public prayer. The Verses and Responses are chanted separately; that is, independently of the psalms. They represent two alternate groups of the faithful chanting the Divine praises in short phrases.

"The term *antiphon* is also applied to hymns or proses chanted by the entire congregation, because they are well known to all, and therefore readily taken up when intoned by the prechanter."

V. The Ninety-Fourth Psalm

The professor seemed quite satisfied on the whole, if one might judge from the way he smiled when he turned to the Father Rector saying: "I suppose that suffices".

But the Padre wanted to know more.

"I find here", he said, opening me, the Totum, "on the feast of the Epiphany, that there is no *Invitatorium.* Hence your definition of Ordinarium, and what you said of the daily repetition of the Invitatory is wrong. The Ninty-fourth Psalm is there in the Office of the Epiphany, true enough, in the third Nocturn. It is not however found there as the Invitatorium. In fact there is none at all. Moreover the text is slightly different. Not only is the Latin reading changed in parts, as for example:

Et siccam manus ejus formaverunt

for

Et aridam formaverunt manus ejus;

but there are omissions of passages like

Quoniam non repellet Dominus plebem suam

and alterations like

altitudines montium ipsius sunt

for

altitudines montium ipse conspicit.

Will you tell me first why there is no Invitatory on the feast of the Epiphany, and in the next place why the Psalm is changed from the Vulgate text? This appears also to be a violation of the canons of the Council of Trent which oblige us to use the Latin Version revised from the Hebrew by St. Jerome. The rule applies, I should think, to the Psalms as well as to other parts of the Bible for public use in church."

The little cleric wasn't stumped a bit. He waited for a minute and then said:

"Why, Sir, on the Epiphany there is no need of an Invitatory. It used to be the festival day for Christmas when everybody was expected to keep awake, because it was Holy Night. The Christians kept vigil with the Magi who came, guided by the light of a blazing star. The omission of the Invitatory on the Epiphany is symbolical of the watch which the kings as well as the shepherds observed at the birth of Christ."

"Bravo! But now tell me why you find this Invitatory psalm put in the third Nocturn; and why is it changed in the form in which we have it there inserted?"

For the first time the youth was stuck. I was sorry for him, but could not tell him that that particular psalm was what might be called a birthmark of Roman ancestry. That does not mean that it is a stain; but it indicates the ancient origin of my Roman lineage, of which I am not a little proud. The Padre had a heart, and seeing the student was embarrassed, he promptly helped him out by saying:

"That is one of the few sections of the Divine Office recited by the Roman clergy, which was kept in its primitive Latin form, of the *Itala*. St. Jerome, in the fifth century, made two successive corrections of the Latin. In the first of these he retained the old text. Subsequently he also made an entirely new translation of the Psalter directly from the Hebrew. It is a testimony to the ancient lineage of the Roman Breviary that it retained the unrevised and earliest text of the Latin Bible in certain parts, among which is this psalm for the feast of the Epiphany. The clergy of those days had been reciting the Psalms from the old Latin version or *Itala*. The Psalms corrected a second time by St. Jerome, who was not satisfied with his first revision, are known as the Gallican Psalter; these we use to-day, except for such relics of old custom as the Ninety-fourth Psalm on the feast of the Epiphany."

There was a brief interval, and some of the professors and students left the hall, though the Examinations were not quite over. After a while all returned and they discussed the *Proprium de Tempore* and the *Proprium Sanctorum*. This was done, not in a devotional fashion, as it is when the Padre takes me up confidentially, but as if I had to be operated on, like a patient under amputation in a dissecting-room.

One of the professors, with stooped shoulders and heavy spectacles, said that my Latinity was poor and ought to be reformed. The idea! As if the prayers that made hundreds of saints out of Popes and Bishops—not to say monks and secular priests, who were surely as smart as he—were not as intelligible before God's throne as if I talked to the Almighty in Ciceronian style!

I admit that I am not perfect; for I am not an angel, but only a Totum, which, like everything earthly, suffers from the defects of this sinful world. My office is precisely to carry messages from sinful men to heaven, and bring back messages from the Holy Ghost, for their improvement. Although the offerings of prayer which I have to bear daily to God are not as select and faultless as are the graces which I bring back—since, though everything up in heaven is perfect, human speech is not so—still, there is nothing contraband in my goods. They all have to pass muster at the custom-house office of the Church. They are stamped with the seal of ecclesiastical approbation. Sometimes the officers of the Church at head-quarters shut an eye, and let a piece pass through because it is vouched for by a saintly authority or by an old customer. That happens especially in the department of the *Second Nocturn*. The legends of the saints are like their relics. Sometimes they are only secondary articles, that is to say, objects which the saints had merely touched. These parts are of varying perfection, and not all alike in quality or form, but they tend none the less equally to encourage true devotion.

Well, the spectacled professor insisted on showing that in the long past of my ancestral history there had been attempts at what he called "necessary reforms". I maintain that all he showed by his critical questioning was that the ancestors of the Totum had been honestly doing their best to offer worthy liturgical worship to God. If they did not completely attain what they aimed at, and if anyone could still point out certain defects in the legends of the saints, it was solely due to the fact that you cannot prevent exaggeration about persons or things which men either admire or hate. Besides, the saints whom the writers of the Second Nocturn picture, were pilgrims on an earthly road, and naturally gathered some dust on their frayed robes. And as these imperfections clung to their persons despite their goodwill and efforts, so they cling to the stories told about them. It is easy enough for a professor in his chair to dogmatize about objective truth and historicity. Let him try to collect historical data on an up-hill road where all kinds of people are throwing dust about them to obscure the truth, and he will soon find out that it is easier to criticize the legends of the Breviary than to ascertain details about the

lives of people whose chief virtue was to keep themselves out of sight. These saints wanted to do their good works in the presence of God rather than to be advertised in the newspapers or written about in historical essays by over-smart professors.

At this juncture there was a pause, until the professor of Canon Law, a *Utriusque Juris Doctor,* that is, with U. J. D. after his name, suddenly asked:

"Did you ever hear of the Roman Breviary composed by Cardinal Francis Quinones?"

The question happened to go to an elderly student who seemed to be considerably in advance of those around him. I believe he was a convert from the Anglican Church, and had actually written about the Roman liturgy when he was still a minister. In truth, they said that it was this very study of the Roman liturgy which led him into the Catholic Church. He seemed quite thoughtful and answered deliberately. It soon became evident that he knew what he was talking about. I liked him, for he spoke as if he had great respect for everything about the Totum. I noticed that he used the word "revision" where the professor had repeatedly said "reform".

B. R. TOTUM

Here is discontinued the publication of this series of articles in the REVIEW. The installments that have already appeared in these pages, together with several unpublished chapters, are now on press, for publication in book form very shortly by the Messrs. Benziger Brothers, New York.

THE DEVELOPMENT OF CHRISTIAN ARCHITECTURE.

HAVING published in the ECCLESIASTICAL REVIEW a series of articles on Gothic church architecture[1] it has been suggested that I might offer a compendious survey of the gradual development of Christian architecture as a whole down to the period of its final perfection in the Gothic style.

Christ Himself but seldom made use of a material building in which to enunciate the great truths which He had come to teach. As a Jew He was circumcised in the Temple, and, at the age of twelve, He disputed with the doctors there. He sanctified the marriage ceremony of Cana of Galilee by His presence in the home of Mary's relatives, and the first Euchar-

[1] January and August, 1923, and March, 1924.

istic feast was celebrated in an upper chamber at Jerusalem. He frequently taught in the synagogue, for we read: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom." We might note here that the word "Synagogue" means an assembly or congregation, but was also used to denote the *place* where the Jews met for worship. It was known by another Greek name of similar meaning, "Ecclesia", which was afterward appropriated to Christian congregations and to the places where they met. Some of these meeting places were very fine and stately buildings, with massive pillars and cornices richly sculptured. Yet they did not, to any notable extent at least, influence the type of architecture adopted by the Christians. This may have been due to the necessity, which was so clear to the Apostle of the Gentiles, of weaning the people from the observances of Judaism. "But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements which you desire to serve again?"[2] But His labors and preachings were chiefly in the open air, on the Mount, in the plains, by the seashore, and on the highways and byways of Judea and Galilee. "The foxes have holes, and the birds of the air their nests, but the Son of Man has not whereon to lay His head."

As it was with the Master, so was it with the disciples. We find them, at first, proclaiming the Gospel among the colonnades and porticoes of the Temple at Jerusalem, and even frequenting and expounding the Law in the synagogues. Yet their minds ever turn to the upper chamber where the Eucharist was instituted. This was in a sense the first Christian church, the first type, and we find its use elsewhere, as in the case referred to in the Epistles, "the church which is in the house of Priscilla and Aquilla," for this phrase most probably refers not merely to the congregation that met there but to an oratory also. The disciples went forth wanderers over the known world, depending on alms for their sustenance, and on charity for a roof to cover them.

The virulent storm of diabolical persecution that would blot out the Christian name made church-building well-nigh impossible. It was begun by the Jews within a year after the

[2] Galat. 4:9.

Ascension, with the murder of St. Stephen. Ten years later Herod Agrippa put James, the brother of John, to death. In the year A. D. 64 it was intensified by the orders of Nero and continued with little abatement in the succeeding reigns till the year 312, when Constantine took the Church under his protection. In the earlier days of the persecution it had been found necessary to burrow under ground, and in the gloomy and tortuous recesses of the catacombs, where reposed the sacred remains of the martyred brethren, to meet for divine worship. The catacombs supplied the second type on which Christian architecture was to be founded. Traces of this type are still to be found in the "confessions" of the basilica churches. These are underground crypts containing the relics of a confessor or martyr. Hence the name. In these early days the Holy Sacrifice was celebrated on the tomb of a martyr, a practice which is continued in the Catholic Church to this day, since the altar-stone always contains the relics of a martyr.

During the periods of tranquility which the Church enjoyed in the third century the Christians began to possess lands and to erect public places of worship thereon. Some few of these were magnificent structures, such as the church of Nicomedia, which was demolished by the order of Diocletian and Galerius. By the end of this century church buildings had, in fact, become numerous. This is evident from the edict of Diocletian ordering their destruction and the confiscation of the lands belonging to the Church, as also from Eusebius's description of the condition of the Christians on the eve of the persecution. "The multitudes," he writes, "crowded together for worship, not in the old building, but in new and spacious churches."[3] What form these first churches took is not known. Indeed little can be found that is definite until after the emperor Constantine had, in the beginning of the fourth century, declared Christianity the State religion, and its adherents were able to come out safely into the open. Then we find some of the smaller churches taking their form from the chapels in the catacombs, but the new edifices were built chiefly on the model of the Roman basilicas, which were themselves in numerous instances transformed into Christian churches. The

[3] Eusebius, b. viii, c. i.

word "basilica" means a royal or court edifice, and its continuance, as a name for the palaces wherein the King of Kings and the Lord of Lords was to hold His silent court, was most appropriate.

The basilicas were originally erected around the Forum, to serve as marketplaces and as courthouses for the administration of justice, after the Forum had itself become too small for the transaction of the rapidly increasing business of the city. The Basilica Portia, Rome, claims the honor of being the most ancient of these seats of judicial administration. Livy says it was erected in the year 183 B. C., whilst some

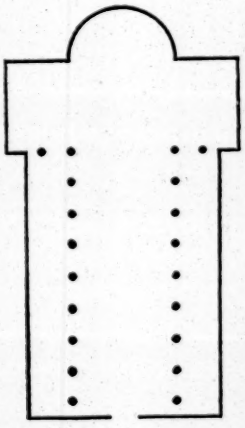

FIG. 1.

modern archeologists place its origin as early as the year 564 B. C. The principal room in the palace or pretentious house was also known as a basilica and was on the same plan as the public courts of justice. It was here that the Christians used to assemble in the homes of the more wealthy brethren.

The plan of the basilicas was uniform. The variations were only in the details. It was a long parallelogram in which, writes Vitruvius, "the width was not greater than one-half of the length and not less than one-third of it. The ground plan of an early Christian basilica at Saglassos in Asia Minor (Fig. 1. After Stzygouski) may be taken as typical of the vast majority. A departure was made from the previous architectural forms of the pagan temples where the indispen-

sable columns surrounded the building on the outside. They were now placed within the building dividing it longitudinally into a central avenue with two side aisles. The width of

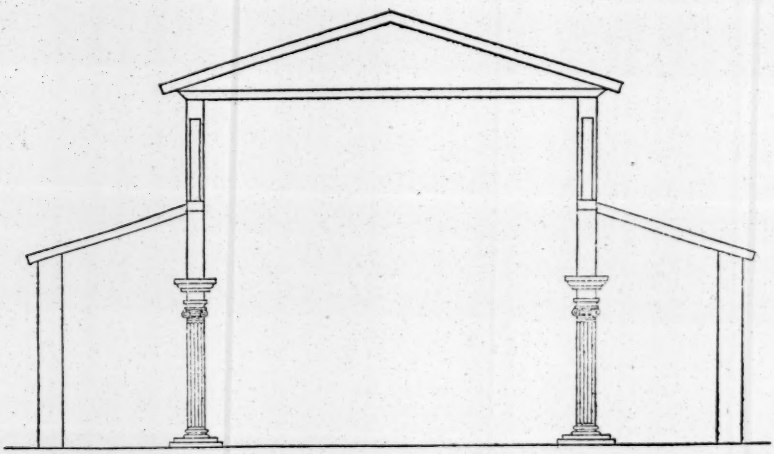

FIG. 2.

these aisles, as a rule, equaled the height of the pillars, which were, in their turn, one-third the width of the central avenue (Fig. 2). The entire hall was usually closed in by walls, but

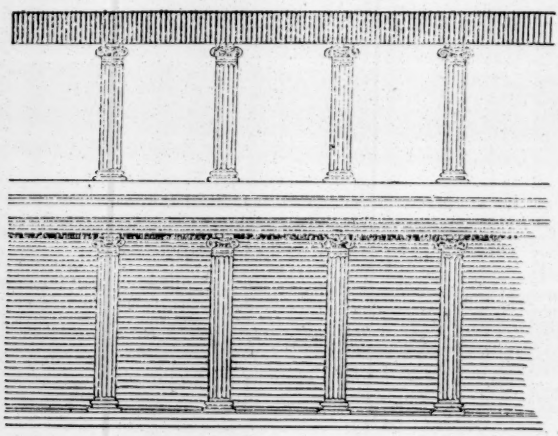

FIG. 3.

examples were to be found where this was not so. Above the enclosed space, i. e. superimposed on the horizontal entablature of the ground colonnade, other rows of pillars, shorter and slighter, were placed, in somewhat the same manner as the triforium colonnade in the Gothic style. In the basilica, however, this was not a "blind storey", but rather served the purpose of the clerestory in the later fashion, and was quite open to the elements. The pillars were eventually supplanted by a solid wall in which windows were set (Fig. 3). The whole structure was capped with a timber roof, flat on the inside, and gable-shaped on the outside. This also was the rule, the exceptions being where there was no roof at all.

At one end was a semicircular recess which served as a tribunal for the judges and which was separated from the main hall by a clear space, its clearness being due to the fact that the pillars of the nave did not continue into it, of the same width as the aisle (cf. Fig. I). This space, which ran the full width of the building, was elevated a few steps above the nave and aisles, and was set apart for the advocates, notaries, and others employed in the public business. In the centre of the recess was placed the curule chair for the questor, or praetor, whilst on each side and behind him were ranged seats for the assessors, or *judices,* with the altar for the libations before them, a little in advance of the chord of the apse. It is to this place that St. John refers when he writes: "Now when Pilate had heard these words, he brought Jesus forth and sat down in the Judgment seat, in the place that is called Lithostrotos (the pavement), and in Hebrew Gabbatha".[4] One of the best examples of this arrangement is to be found in the Basilica Aemilia, in the Forum at Rome, which was erected in the year 168 B. C. If the reader will refer to Fig. 4, he will see how this arrangement was adapted to the Church's ritual. A style more suited to the new requirements could scarcely have been deliberately devised, apart from the fact that the conditions of the times made their adoption by the Christians most desirable. The removal of the ban from the practice of the Christian religion, combined with its adoption by the Emperor Constantine, immediately brought a great influx of converts into the Church. To build a sufficiency of

[4] John, 19: 13.

churches to accommodate the now enormous congregations would have been a work of ages, whilst here were magnificent structures ready to hand with every convenience provided.

The stone seats of the *judices* gave place to the choir stalls of the canons or religious, the bishop's throne occupied the place of the curule chair, the altar retained its position, but the Christian Sacrifice supplanted the pagan libations thereon, the transept was set apart for the inferior clergy and the

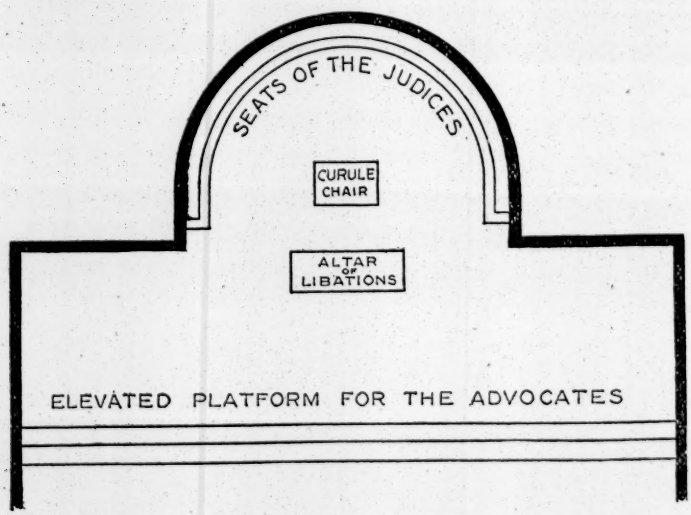

FIG. 4.

singers, whereas the aisles, in which the two sexes had been separated whilst awaiting the trying of their cases, together with the nave served admirably for the congregation. This arrangement may still be found in such basilicas as St. Mary Major's, Rome. In the early days Mass was celebrated by the priest facing west, that is, in the same position facing the congregation as was occupied in the pagan ritual, a custom that still prevails in St. Peter's whenever the Holy Father celebrates at the high altar under the baldachino. As a matter of fact this regulation, as far as the celebrant is concerned, is still supposed to hold, but, on the other hand, the position of the congregation is completely reversed so as to be behind the celebrant.

Indeed so suitable did the old basilicas prove that, when the times were found propitious for the erection of new churches,

the basilica style was unhesitatingly adopted. In their erection pagan temples were frequently dismantled to provide the necessary material and we may find portions of them in the basilicas to-day. An interesting case is the Carmelite Church, San Martino ai Monti, Rome. There are really three churches one above the other. The first building erected on the site was a church founded by St. Sylvester in the time of Constantine. It was reconstructed, A. D. 500, and dedicated to SS. Sylvester and Martino by St. Symmachus, who at the same time prepared a burial place for Pope Martin I, in what was once the Baths of Trajan, where he was actually buried one hundred and fifty years later. This long-forgotten oratory, which is now a gloomy, time-worn, sepulchral subterranean room was called by Christian writers "Titulus Equitii", from the name of a Roman priest then the proprietor of the ground. It is an extensive quadrangle, under a high-hung vault, divided into four aisles by massive square piers. Again the nave of the upper, and present church, is separated by twenty-four ancient Corinthian columns supposed to have originally belonged to Trajan's Thermae. One strange consequence of this procedure was to bring together a mixture of styles in the details. This was especially the case in regard to the columns, so that we sometimes find in one and the same church Ionic, Corinthian, and composite architecture standing side by side.

Later developments consisted in raising the nave above the rest of the building, and the introduction of windows in the second storey, where a solid wall replaces the slender columns of the earlier churches. At first there were no windows in the wall of the ground floor. This came later still. The walls which were often of marble were decorated with mosaics, some of which are perfect still in spite of the flight of the ages. The flat timber roof in the aisles gave way to vaulting, and a gallery was sometimes added over the aisles themselves. The shape of the apses varied from the semicircular to rectangular or even trifoil, as in the case of an early church at Dodona (Fig. 5). In some of the Roman basilicas there had been an apse or tribunal at each end, an arrangement that was sometimes retained, and which was a feature especially of the early German churches of basilican plan. Again there are cases where the architectural apse was entirely omitted. The

aisles were sometimes duplicated, and an aisle is found at times carried around the apse.

Certain other modifications were necessary to assimilate the basilican plan for Christian requirements. A place was required, for instance, to accommodate the catechumens and peni-

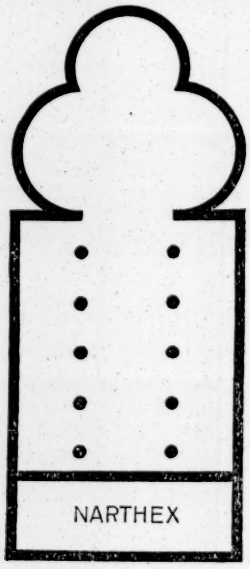

FIG. 5.

tents. For safety's sake during the persecutions the catechumens were not permitted to be present at the celebration of the Sacred Mysteries. This difficulty was sometimes overcome by letting a curtain fall between them and the congregation. A more permanent arrangement was the introduction of the "Narthex". This was an outer court, or portico, with entrance doors admitting to the church proper (cf. Fig. 5). Writing of San Clemente at Rome S. Sophia Beale says: "In studying the plan of this church, one sees that the *atrium* of the basilica became the outer cloister, the side next the church being called the *narthex*. In the centre of the *atrium* stood a fountain or tank of water, where those about to enter the church washed their hands—the origin, no doubt, of the practice of dipping the fingers into the piscina (*sic*)".[5] The space

[5] *Guide to Architecture*, p. 83.

crossing between the apse and the main body of the basilica was eventually extended beyond the walls, thus providing, for practical and symbolic purposes, the Latin cross ground-plan. This was the fashion in the western empire. In the east the extension was made half-way down the church so that the ground-plan here was the Greek cross. Herein we have the seed of a style that developed alongside the basilican, the Byzantine. The transept, in the western churches, was enclosed by a screen and two ambos were placed one on each side of it, from which, originally, the Epistles and Gospels were respectively read. The baldachino was raised above the altar, and the "confession", or subterranean mortuary chapel, opened up beneath it, whilst in advance of it was the entrance to the crypt. These crypts contained the relics of a martyr or confessor. Hence the name. They are usually approached by double flights of steps in front of the High Altar, under which the actual tomb is placed. The most famous "confession" is that of the Apostles in St. Peter's, but in a sense the most interesting is to be found in the Carmelite church of San Martino ai Monti, where rest the bodies of Popes Sergius, Sylvester, Martin I, Fabian, Stephen I, Soter, Ciriacus, Anastasius, and Innocent I, with those of several other saints who were not popes, and which were transferred hither from the catacombs.

The basilica church was exceedingly plain on the exterior, so that towers, whether square or round, were from time to time introduced to elaborate it. Even these added very little in the way of the beautiful. These towers were most often detached from the main building. The baptistry is found in one of two positions, either adjoining the narthex, or entirely detached. The simple and unadorned appearance of the exterior of these early churches is well shown in the outline sketch here given (Fig. 6) of the Basilica of San Agnese. The elaborate façade with its imposing adornments and beautifully sculptured and profusely scattered figures was a gradual growth. The addition of the dome was the crowning of the perfected style with the diadem of architectural royalty. The last word in basilican development might be said to be the mighty monument of the Apostles, St. Peter's.

Symbolism was inevitably associated with this development. The taste for it had been generated in the catacombs, where

it is expressed in the mural decorations. The catechumen, not yet admitted to the communion of the Church, found his place in the narthex. Only by the sacrament of baptism could its portals be opened to him. It was his initiation to the Divine Mysteries. Therefore was this ceremony performed in a detached building, a symbolism that is to some extent preserved

FIG. 6.

in the Catholic Church to-day, where the baptistry, if not actually detached, is placed in a porch enclosed by gates. The cruciform ground-plan supplied a similar symbolism.

We might remark that the name "Basilica" is now regarded as a title of honor, and is conferred by the pope on a church without reference to its architectural arrangement. It carries with it certain privileges. In addition to the five major or patriarchal basilicas and the eight minor basilicas at Rome, the title is borne in this sense by other churches in all parts of the world, as the cathedrals of Paris and Rheims in France, and the cathedral of Notre Dame at Quebec. In the Middle Ages it was also applied to elaborate structures raised over important tombs, as that over the tomb or shrine of St. Edward the Confessor in Westminster Abbey, since these structures bore a resemblance to diminutive churches.

P. R. MCCAFFREY, O. C. C.

Alberton, Australia.

Analecta.

SACRA CONGREGATIO RITUUM.

I.

Benedictio Seismographi.

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit caelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, qui respicis terram et facis eam tremere, hoc seismographon tua bene ✠ dictione perfunde: et praesta; ut signa terrae trementis in ipso congruenter adnotentur, et ad utilitatem plebis tuae ad maiorem tui nominis gloriam promovendam recte intelligantur. Per Christum Dominum nostrum.

Amen.

Virgo Maria dolorosissima, esto nobis propitia et intercede pro nobis.

Sancte Emigdi, ora pro nobis, et in nomine Iesu Christi Nazareni defende nos, et hoc seismographon ad impetu terrae motus.

Et aspergat seismographon aqua benedicta.

Sanctissimus Dominus noster Pius Papa XI, supra descriptam formulam benedictionis seismographi adprobare dignatus

est, eamque Appendici Ritualis Romani proxime futurae editionis inseri mandavit.

Contrariis non obstantibus quibuscumque. Die 13 februarii 1924.

✠ A. Card. Vico, Ep. Portuen, et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

Alexander Verde, *Secretarius.*

II.

Benedictio Bibliothecae.

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit caelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, scientiarum Dominus, bene✠dictionem tuam super hanc bibliothecam benignus infunde; ut ipsa ab incendiis aliisque periculis tuta consistat et in dies congruenter augeatur, et omnes qui vel officii vel studiorum ratione huc conveniunt, in divinarum humanarumque rerum scientia tuique pariter dilectione proficiant. Per Christum Dominum nostrum.

Et aspergatur aqua benedicta.

III.

Benedictio Archivi.

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit caelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, veritatis et iustitiae amator, super hoc archivum, rerum gestarum documentis iuriumque instrumentis a temporum hominumque iniuria servandis constructum, bene✠dictionem tuam benignus infunde; ut ab incendiis aliisque periculis tutum consistat, et omnes, qui huc studiorum ratione conveniunt, veritati et iustitiae hauriendae fideliter incum-

bant, in tuique dilectione proficiant. Per Christum Dominum nostrum.

Et aspergatur aqua benedicta.

Sanctissimus Dominus noster Pius Papa XI, suprascriptos ritus et formulas benedictionis bibliothecae et benedictionis archivi approbavit, et Appendici Ritualis Romani inseri et rite adhiberi benigne concessit.

Contrariis non obstantibus quibuscumque. Die 23 iulii 1924.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

Alexander Verde, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

17 May, 1924: John Singenberger (✠), of the Archdiocese of Milwaukee, Commander of the Order of St. Gregory the great, civil class.

13 September: Monsignor Patrick L. Mahony, of the Diocese of Nashville, Domestic Prelate of His Holiness.

29 October: Monsignor William Quinn, of the Diocese of Lincoln, Domestic Prelate of His Holiness.

12 November: Monsignor Charles Curran, of the Diocese of Indianapolis, Domestic Prelate of His Holiness.

Francis Joseph Reitz, of the Diocese of Indianapolis, Commander of the Order of Pius.

18 November: Monsignors Joseph F. Froitzheim, Augustine P. Gallagher, William J. Carroll, and Walter J. Tynin, of the Diocese of Little Rock, Privy Chamberlains supernumerary of His Holiness.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF RITES publishes the rite and formula of blessing of a seismograph, a library, an archive.

ROMAN CURIA announces officially some recent pontifical honors.

MARYKNOLL MISSION LETTERS. LVII.

There is a proverb lying loose somewhere that if you scratch a Russian you will find a Tartar. Its Chinese paraphrase is, "If you scratch a soldier you will find a bandit." A few days ago I ran across some soldiers and not only unearthed bandits, but I have been scratching and scraping more than is contained in Western entomology.

When Tai Pat, one of our stations, was cleared of Sun Yat Sen's forces several months ago, the retreating army dissolved into bandits and preyed on the region ever since. As soldiers they had robbed right and left; as bandits they went from cellar to garret, if we can so speak of one-room houses, and the latter state was worse. Then the victorious army sent a contingent to rout them from the neighborhood, but being reformed robbers themselves and adepts in minting coin or its equivalent from seemingly bare cupboards, the few surviving townsfolk call them a mixed blessing, behind their back.

I was selfishly interested in their actions, for the soldiers had adopted St. Patrick's chapel as headquarters. I erred in days gone by in estimating the capacity of the chapel. When eighty boys studied there last year they seemed to fill the place, but now two hundred soldiers made themselves at home without complaining. They reduced housekeeping to a science,

but showed their appreciation of art by first removing to safe keeping anything they could sell. I had odds and ends of foreign goods,—a portable camp-bed, thermos bottle, framed holy pictures; and some of the altar furnishing and household stuff were worth preserving; all else they used as firewood and, like the handy model kitchens, saved themselves many a weary hunt for kindling wood. There were fifty desks and benches, besides twenty beds and chapel kneelers galore. I came in time to rescue the beds and one blackboard. Even the doors and windows and the wooden placards at the entrance were sacrificed to Mars. There must be a peculiar satisfaction in smashing useful things, for the soldiers relish it and it keeps them physically fit and dextrous while waiting for their chance to turn bandit. On our part there is a splendid mental exercise in distinguishing between police and pirate as we ever had in our philosophy days. Unfortunately in cleaning the house of furniture they were too busy to sweep up rubbish, and it is an actual fact that on my arrival it took four men three entire days with shovel and barrow to reach the original floor. The Chinese, even womenfolk, are not meticulously clean; the bachelor quarters of a Chinese barracks are worse than a Chinese pigsty; but when the soldiers lodge in temporary quarters they establish an incomparable degree of filth unknown to the realm of literature. The feathers and bones and refuse of ninety times four hundred meals carpeted the chapel floor; relics of raids in adjoining shops, broken trunks and empty cases, formed other strata and to top it all, debris from the walls, where holes had been pierced in the hope of finding the rich American's hidden treasure, made a complete picture of ungodliness. That humans could live in such surroundings for three months without an epidemic should dishearten the most malignant microbe.

I am a Galway Irishman, which means soft-spoken and mild-mannered, and for the sake of example here, I try to render to Cæsar whatever is just, so I simply smiled when asking the soldiers to take what was theirs and go their way. But the chapel had been theirs so long and everything else they had was stolen, so they resented the bother of choosing. Perhaps the delicacy of the natural virtues has been blunted in them by disuse. Whatever the cause, I found myself obliged

to search each of the two hundred as he filed by me to the street; it took three hours on an empty stomach after Mass. It would have taken a month if I had not lost my temper two hundred times and reclaimed by force each article smuggled off. The only guide of what was mine was my poor memory and the guilty look of each thief; and in the excess of my zeal I reclaimed three clocks and several lamps that did not belong to me. The place was well stocked with wooden beds and whatever was marked with an owner's name I claimed. It was a bit rough procedure and I had no sheriff's badge, but if only the Chinese themselves would show more backbone it would react on the thieves, for they themselves are Chinese and naturally timid. It is the patient yielding that emboldens. Of course, the bandits are armed, though the chances are good that their ammunition will not fit their guns, or they do not know how to load them.

The grateful neighbors came at night to regain their borrowed treasures and the soldiers paid me several visits since to show they bore no ill will. I fear they are only waiting till I leave the chapel to come back again. At least they will find the place swept and garnished and more worthy of human beings. It is a miserable chapel at best and would not be worth repairing overmuch. Until peace settles in our dovecot it does not pay to sink any funds into fixings here. Yeung-kong has nine chapels in its seventeen stations; six of them have been in the hands of soldiers for the past few months and it would be a fruitless job to oust them every time. Since last Fall they have used over one hundred desks as firewood. The only bright side is the savings of teachers' salaries. As a youngster we used to hope that the school would burn down, not of course during the summer months; and here too the boys appreciate the long vacation, especially as there is no farm work to do.

This is the fourth winter of our discontent and if we do not smile as often as we should, it is because each opening for Christianity becomes blocked. Fortunately, this mission is so large there is always some region that is peaceful and the results that it yields console us with the promise that when once the trouble settles we shall reap a goodly harvest everywhere. Perhaps this pirating is best for China's pride and

keeps the law-abiding humble; as for the robbers—well, the Good Thief was one of the first to enter Paradise and the Chinese make as good bandits as can be found.

FRANCIS X. FORD, A. F. M.

Yeungkong, China.

MORE BY-PRODUCTS OF CENSUS-TAKING.

The following dialogue is supplementary to the two papers on "Census-Taking and its By-products" which appeared in the November and December numbers of the REVIEW. I am here trying to gather up some of the loose ends of the discussions, but my notes have been absorbed by the two papers and my memory does not yield up all the impressions which it received whilst I was listening in on those conversations. The old pastor was inexhaustible when he began to talk on this subject, so dear to his pastoral heart, and there was usually something new and fresh even in the inevitable repetitions. Nor can I get that unction into this report which gave charm and force to his quasi *ex cathedra* deliverances and communicated conviction to us who listened to him. I am not even sure of being able to do justice to his several interlocutors whose changes and names I am hiding under the "Assistant". He knew this work and its results and possibilities, inside and out, from his own abundant experience. He never failed to hold his own and to give full satisfaction to those who heard him and took part in the discussions. If there is any defect in these reports it is mine, not the pastor's, nor the assistant's.

Assistant: Would it not be possible to train a few good laymen or women to do this work? For one reason or another it is impossible for the pastor in some large parishes to take the census as you say it should be done, and to do justice to his many other duties which either should not be or cannot be set aside or neglected. I can see, of course, that only a pastor can have all the qualifications for this delicate and meritorious work and that only he can get all the good and all the by-products out of it, but laymen could perhaps be trained to get the essential data or to do the pioneer work.

Pastor: No doubt about it. Yet I have misgivings with regard to employing men or women of the parish for this work. The parish census-taker should have an advantage over a

government official because his way could be paved for him by a sympathetic previous announcement in church. A corps of such lay assistants could secure, with good will and persistence and patience and tact, more complete data for our *Catholic Directory* than we have now, but they could not get as complete data as a pastor who knows his business and is passionately anxious to find and know all his sheep, the good and the wayward. There are lots of non-practical Catholics, passive Catholics if you want to call them so, who consider themselves Catholics and hope to die as Catholics and never think of being anything else but Catholics, yet who do not profess themselves as Catholics openly. Lay census-takers, even if they should succeed in ferreting out all or most of this class, would not get much more than their names. I have found a shockingly large number of such people who were not commonly known for what they are, being at most suspected of being Catholics by education. They had excommunicated themselves by bad marriages, by mixed marriages and their complications, and for other reasons. Only a priest, with a pastor's interest in them and feeling for them could do anything with them or for them. And now let me confess it openly, that much as I am interested in numbers and census data, I do not consider them worth the trouble they cost me, if I cannot get into spiritual contact with the people and give them something in return for the information they give me. Others might secure correct enough data for a census record, without getting an even approximately complete census of the merely passive Catholics; but the influence of the direct pastoral contact would be lost. It is not so very important to have our *Catholic Directory* figures absolutely complete and correct, though it may be ever so desirable; but it is important for every pastor to have a complete parish census and no parish census is complete if it does not contain the names and other data of those who were brought up as Catholics and still profess the faith in some way, though they are utterly careless and are numbered among the religious outcasts. I hold and will hold, until competent authorities have decided otherwise, that all those who once held the Catholic faith and who have never definitely renounced it and want to die as Catholics, should be counted in our totals, though

due mention ought to be made of their religious status. In your final summing-up you may have your own categories and give the number of the entirely practical Catholics and of those who are subnormal in practice or merely nominal Catholics. We have such categories in our census records here. I would not care to publish them at present. With all my efforts there are still too many of this kind and I am always thinking of them and praying for those who can be helped and reclaimed and made practical again. You know from my frequent references to them that no one gets more of my attention and of my consideration than these poor people who for me are the poorest of the poor, though some of them have money enough and even too much of it for their own good.

Assistant: It must be—your words have made me realize it—a very disquieting thought for a pastor that some of those for whom he will have to give a pastoral account are living out of the Church and may be dying out of it, because he has not done his utmost for them by his efforts and prayers.

Pastor: Yes, and census-taking has made me at last realize this responsibility. What I have just been saying will serve as an introduction and as an excuse for mentioning a practice of mine and making a suggestion to you. We all believe that no efforts that we can make have any redeeming power without God's blessing. God's blessing will not fail us and will not be denied to our efforts if we consecrate them with prayer. This need of prayer to keep me at this often trying and always laborious work and to steady me against its disappointments and also to bless my efforts for the people, has been brought home to me in divers ways and often. It has given life to my meditations, a life which they did not have until I came to feel their practical need for my work. Now I often walk along the streets of this town and say the Rosary with my fingers on the beads in my pocket. And often I make fervent aspirations and plead with the merciful God for His souls—for the souls that were redeemed by His Precious Blood and nourished with His Sacramental Body. I offer up for them whatever is hard and disagreeable in this work and all that goes against my natural grain—and there is much that goes against this peculiar grain of mine. In this manner the daily extensions to my morning meditation have become

far more important and incomparably more fervent and productive of immediate results than the meditations themselves. Do not think, however, that you can ever afford to omit the formal morning meditation with the plea that you are going to make up for it during the day whilst you are walking from one failure to another door where you hope for better success. You will not have the strength to walk from one failure to another possible failure and you will surely not have the spirit for making ejaculations on the way, unless you have lighted the fires in your heart by your morning meditation.

Assistant: I see you have solved the meditation problem with which I am still wrestling. It seems to be quite a common difficulty even with good priests. At least it was a common difficulty with us in the seminary, if I may judge by appearances—that is, by what I saw and heard there. Your reference to your own practice has given me the courage to ask you some practical questions for my own guidance. I will confess that I have. . . .

Pastor: Do not confess anything now, my dear confrère. I know what you wish to confess and I am willing to answer your questions and to discuss your "confession" with you and to go with you over this whole ground of meditation, with which so few of us seem to be intimately familiar, but not just now. We must first get through with the subject in hand. So much I am willing to say now, that, if you ever hope to make a success of census work when you are a pastor, and to get the by-products out of it which can be secured from it, if you know the method and will take the trouble, you will have to begin with meditation and make it at least as regularly as you say Mass. Without the habit of real meditation your pastoral efforts in this line would not be continuous enough and certainly not intense enough. I believe that, under our conditions in this country, intimate contact with our people, personal dealings with them, is one means for making and keeping them religiously sound and providing certain elements of instruction for their growth in faith and in practice. This personal contact is best secured through the census work. It gives us an introduction to them and a reason and excuse for many questions and for much direction through the information which we get from them. A priest should not under-

take or attempt to do such work and to come into such intimate contact with the people if he has not something spiritual to give to them. And he cannot have much to give if he has not developed the spiritual side of his own soul, which cannot be developed without meditation. You will be better off, and your people will be better off for not knowing you so well. unless they are assured, through your own interior life, of finding in you a spiritual power for their religious stimulation and betterment.

Assistant: That sounds reasonable and I believe it will be the only way to make these census contacts safe and profitable for both sides. I had been fearing that in your enthusiasm you were forgetting certain dangers. There is something despiritualizing, it seems to me, in going about so much and meeting so many people and hearing so much, but I see now that you did not overlook this element of danger. Should a man refrain from this kind of work which you have so much at heart and which you have been recommending to me, in case he feels that his own spiritual life is suffering in consequence of these strangely assorted contacts?

Pastor: "Always attend to thyself in the first place and admonish thyself before all thy friends." That is the safe teaching of our beloved Thomas à Kempis. Better for you not to get any census data, and better for the people to see you only in church and never to become personally acquainted with you, than that they should ever, in any way, be scandalized through your contacts with them. Without prayer—I mean without meditative prayer and much of it—whilst you are doing this work, I fear you will not be able to do much for them religiously and surely you will not be able, without suffering personal spiritual harm, to see so much and to hear so much as you will see and hear when you begin to climb the backstairs and to come into close contact with all sorts of people. An old and spiritually strong man needs much prayer for this work. Much more will a young man need it. In fact, I should rather not have very young men attempt the task—certainly not without a confirmed habit of meditative prayer. So profoundly am I convinced of this that I would not modify this statement for anybody.

Assistant: No doubt you are right. My own little experience and contacts with the people convince me of the justness of your observations. You ought to be put on the seminary faculty as lecturer extroardinary on pastoral theology.

Pastor: I have no desire for any such office or distinction. I am too busy with my parish work. But if I were commanded by the bishop, under obedience, I would soon be denounced as a rigorist who is putting strangely new and disheartening notions into young heads that need to be encouraged rather than discouraged. I might even be decried as a modernist. *Nihil innovetur.* Keep to the conservative old ways—*quod traditum est.* My career as lecturer-extraordinary would surely be cut short when one or the other should leave the seminary because of my advocacy of such high ideals of sacerdotal life and work. All this, however, is but idle talk and not to the point.—There is another thing I should like to warn you against in connexion with your intimate contacts with the people. Always eat at home. Never accept dinner invitations, at least not within the confines of your own parish. Better decline all such invitations, unless you have a well-disciplined personality and feel sure of not disedifying anybody by your manners or speech. In my time I dined out now and then, but never in the parish. Quite some time ago I made it a rule for myself never again to accept such invitations. There is no insurance against temptation even for an old man. And he may easily disedify good people and people who are not so good. Some time ago I read Snead-Cox's very edifying *Life of Cardinal Vaughan.* You should read that excellent book. You will feel better and stronger for having read it. I was both edified and amused by his reasons for and against dining out when he became archbishop. After balancing the reasons for and against this practice he decided not to make a general rule for himself, but to judge each case on its own merits. He would accept such invitations only when they offered him the opportunity and the probability of gaining good will for the Church and of meeting and influencing personages whom he could not hope to meet and influence in any other way. Toward the end of his life the ascetic old man saw that there was little good in such good intentions and hopes and that, as there were millions of souls on their way

to damnation, he had better stay at home and pray for them. He felt that by prayer and self-denial he could do more for them than by sitting at a fine table and perhaps saying a good word or two to the hosts and a few select guests.

Assistant: It seems to me that what might be good practice for an old Cardinal might not be so commendable for a pastor among his people. Perhaps age had as much to do with his ultimate decision as wisdom and spirituality.

Pastor: If you read his life you will find that Cardinal Vaughan was always an ascetic man. If he changed his mind in this matter toward the end of his life it was not so much merely the wisdom of age as the wisdom of a more mature spirituality that made him change it. I am not yet as old as he was at that time, but I can see very well even now that it is best for the pastor and his people if their contacts are always and strictly religious. Many priests may consider this to be overstrict. *Habeant sibi.* I am not laying down any rules for them. My own observations and experiences have convinced me of the wisdom of the stricter way. You will save yourself regrets if you act on my advice and you will make no mistake if you never accept any social invitations unless you can spiritualize them with an ulterior pastoral reason and motive. I do not mean to say that you may not accept a meal in any house if you cannot get home for meal time. It might even be meritorious for you to accept a bit to eat under conditions that might gain for you the good will and the esteem of people. I have been speaking of social affairs and of what people call "having a good time". I have accepted off-hand and perhaps not quite sincere invitations to "a bite to eat" myself, even though I did not care for anything to eat in spite of being hungry. Several experiences of this kind come to my mind and all of them have considerable story interest in them, but I will just now mention only one case in connexion with my census work. I came to a house whilst a meal was going on. I cheerfully and with some proper complimentary words accepted the invitation which was perhaps not at all intended seriously, but with the grace of God it became the means for winning the good will of a family that had been anything but religious or friendly to priests. It is good to have a safe principle, but you must use discretion in applying it.

Assistant: Yes, and if one is in doubt, it is better to risk error on the safer side. On the whole, it does look like a sound principle for a priest to be wary in his contacts with his own parishioners and with people in general.—Pardon me, Father, for changing the subject for a moment. I have been wanting to ask you some practical points on the employment of a secretary and his payment by the parish. That is something new and will provoke much talk in some places. Besides, I do not see how such a secretary can be kept busy enough in a productive way to justify the expense. Some parishes could not and others would not, without protest, stand another salary.

Pastor: You need not fear that secretaries are going to be very common in parish houses. It will always depend on the pastor whether or not he will find work enough to keep a secretary busy enough to earn his salary. In a parish having less than four hundred families an aggressively active pastor might find work enough to keep a part-time secretary and make him earn his pay, but usually he will be able to enlist volunteers to relieve him of such work as can be done by them. Really responsible and regular work, such as taking proper care of the envelope system of church contributions, ought to be handled by a competent person for adequate payment. Census records I should prefer to look after myself. But if this work were to interfere with my doing other and more important work I should train someone else for it. Discretion would be the very first qualification to be insisted on in a secretary, man or woman. A man would be preferable, but a woman might be more available and she might do the work even better. Women can be trained to consider and to treat official matters with official discretion as well as men. For obvious reasons I should take a woman of settled character only, one whose age would inspire confidence. A secretary need not be and should not be the confidant or official adviser of the pastor. One must be discreet with a secretary—very discreet. And the secretary must understand that it is a sin to divulge official secrets. I should lay this down as a general rule: a secretary should relieve the busy pastor of a large parish of all such work as can be done by a lay person, in order that the pastor may be released for more important work, either for his own sanctification or for the spiritual

good of his people. If you make your own sanctification your very first concern, you are not likely to make any mistakes in this matter. "Pietas ad omnia utilis est, habens promissionem vitae quae nunc est et futurae."

Assistant: Thank you for these directions. They make this secretary question clearer to me. I see now that secretaries are not going to be as common in parish houses as assistants, at least not for some time to come. According to your practice and teaching, a priest's life is surely a very busy kind of existence. Is there not some danger that if all of us were trying to realize your ideal many of us would break down before our time and shorten our life or at least become neurasthenics?

Pastor: An idle fear. The really busy priest, provided he works in the right way and takes reasonable care of his physique, is the last man to break down or to become what is called a "nervous wreck". A priest ought to know the sound laws of hygienics. He ought to know his own physical individuality well enough to apply these general laws to his own needs. He ought to be trained enough and so self-disciplined as to live abstemiously and take the necessary amount of physical exercise. You have heard me say to our visiting confrères times without number: "Take care of your health! Better care than you have seemingly been taking of it. You need more exercise. Keep better hours! Safety first!" Many more priests, I believe, break down from not taking proper care of themselves than from over-work. You can do an almost unlimited amount of the hardest and most wearing kind of work in the priesthood, provided you take the proper physical and *spiritual* care of yourself. Always safety first! You must be in fit condition for work and for standing the wear and tear of our life. There is something to be said here that will have to wait for another hour. There is so much to be said that I want to say to you and through you to others—for I hope that you will become a missionary of sound doctrine, physical and spiritual doctrine, to others—when you have gone through the necessary physical and spiritual self-training and have the experience that will enable you to speak with persuasive conviction about these things. Taking it easy is bad for you, spiritually no less than physically. Hardships are wholesome. Abstemiousness, voluntary or compulsory,

prolongs life. Much walking in the discharge of your work as pastor is excellent for your body, even though you do get quite tired out occasionally. You will sleep the better for it and your sleep will be more refreshing. Riding in street cars and especially in autos, when you have time to walk and when you gain nothing by riding, promotes laziness and laziness shortens life and unfits one for getting the most and the best out of it as long as one is here. There is joy in hard work. *Labor ipse voluptas.* And there is an immense amount of joy in doing a little penance in connexion with your work for souls. The Bible says somewhere: "There is no pleasure above the joy of the heart and there is no wealth above the riches of the health of the body." I have walked myself into good health in my census work and parish ministrations. There are people who become hypochondriacs and semi-invalids by thinking over-much about their health instead of taking exercise in the course of their work and forgetting about the body.

Assistant: Another promise. I am putting down your promises one by one with the hope that you will keep them in due time. Your views on certain forms of exercise and measures for health preservation will be of interest to me. We have to accommodate ourselves to modern ways also in our recreations and forms of exercise, provided they are not undignified for us. Tennis and golf are surely eminently proper ways and means for keeping in good physical form.

Pastor: I see your point, my dear young man, and I admit the eminent propriety of these forms of physical exercise and of recreation, but that is all I can say about them just now. Perhaps when I have said other things on other days I may not have to answer these questions. But if for any reason you should still desire to have my specific views when I am ready to give them, I shall be ready to give them to you. Do not imagine that I am going to say anything sensational about them or to damn them with a sort of faint and qualifying praise. Far from it. These pastimes are splendid ways for keeping in fighting condition and are far better than other things, but they are not for everybody and some of us prefer other ways of taking exercise and of getting refreshing recreation. This, however, has nothing to do with census-taking

and its by-products, except in so far as you get considerable exercise by walking through the streets and alleys and lanes and over the roads of your parish, and that you may feel in the evening, after such a day's work on your feet, that you have had all the exercise you needed until you will have to continue this business of walking and of gathering information and of giving counsel and of encouraging and strengthening people in religious living. Somehow you must keep yourself in fit condition for the demands of your daily work, both in a physical and a spiritual way. And you have to make sure that your physical activity or exercising does not indispose you for the spiritual work or lessen your spiritual efficiency. All of us have, I believe, the good will to do the very best work in our line that we are capable of doing with our gifts and talents and graces, but we do not always know how to get the best work out of ourselves and often we are somewhat lacking in spiritual energy and self-denial. And sometimes we know very well what it would be best for us to do, but doing it would require a degree and amount of self-denial incompatible with the easy habits we have acquired. You know, for instance, that you will feel better at breakfast and finer and brighter all day if you rise at a fixed hour, early enough to make a decent meditation and the right kind of preparation for Mass, but you have the habit of going to bed late and you have never considered this matter seriously enough to become moved and impelled to overcome old habits of laziness with a fixed rule and a habit of regularity in such things.

Assistant: I see your point and appreciate its personal application, though I was not expecting any ascetic instruction or admonition just now. *Video meliora proboque, deteriora —secutus sum.* I am going to reform or begin to reform by making an unbreakable morning rule. Your own example has made me feel uneasy in my morning laziness and for some time I have felt the impulse to follow your example, but it required the grace of this monitory impetus to bring it to a point.

Pastor: Little by little you will grow stronger and more spiritual, but you must have a spiritual ideal and a fixed spiritual motive and you must not be afraid of self-denial and real mortification.—Here is another point which just now comes to my mind. Most people, I have found, have much

inactive good will. They require some impetus from without to set it in motion. They need encouragement. In my goings-about for the purpose of census-taking and of seeking out people religiously weak or dead, I have often found a spiritless religion. People were going to Mass and to the Sacraments and were fairly regular because they were steadied by their surroundings and had little opportunity for going seriously wrong. A serious temptation would usually end in mortal sin for them and a critical temptation might ruin them utterly and for ever in a religious way. They did their daily work in a matter-of-fact and listless way. It had to be done. They had their fits of temper, but what was the use of it all anyhow? They went about their work or business like a clock. They were wound up or set in motion and it would be troublesome not to go because it would cause inconvenience on every side and be more trouble than going on. They were ordinarily resigned, but after the fashion of the brutes. Their resignation was thoughtless and hardly meritorious. Preaching did not affect them. It did not touch their weak and sore spots; it left them quite unmoved and unbettered and lukewarm. Personal contact gave me the great chance with such people. I talked vital religion and courage to them until I felt the reaction on my own work and my own going on. Often the little fire which is in me broke out in a mighty flame and got away from me. I wondered afterward how I did it and what spirit set me on fire and made me eloquent. If I have ever been eloquent I have been so with small audiences of one or two or a family. I have left many a house treading on air and feeling that I deserved no credit for what I did or accomplished there, but that through me grace was left in that house that would bear much spiritual fruit. Many a woman who was dispirited and miserable and inefficient as mother and keeper of the home was heartened and made new.

Assistant: That brings to my mind something that our professor of Moral Theology used to tell us over and over again about family limitation which he called the most distressing thing in parochial work. He told us that if we would talk courage and absolute confidence in God into the women of our parishes we should become true social reformers and benefactors of Church and country.

Pastor: And in that he did well. So you will, and your merit will be great. It is a very distressing thing and perhaps the most trying in the confessional. I have known people to give up the practice of their religion because a conscientious priest refused them absolution after they had broken promise upon promise. I have know others to go to confession without mentioning it because they had been infected with the modern heresy of eugenics, hearing about it on every side and finding it the rather common practice in their social circle. When you find that you have a parish made up largely of two- or three-children families, you know that something is wrong somewhere. You cannot accuse an individual family without having their own admission of guilt; but you know that among a hundred such families there must be a considerable number who have been practising birth control. *Quid faciendum?* If you are as strict with such penitents as for your own safety you must be, they will avoid your confessional and secure absolution from other priests who, on rush days, will not have the time or inclination to probe deep enough into their case. They may exact a simple promise and give them absolution. You may preach about it in a veiled way; you may preach about it in a straight and pointed way in sodality conferences; you may have missions and have the fires of hell made very hot and inevitable for such sinners. All this may do some good, but it will probably not uproot and put an end to the evil. It is a most delicate subject, but when you do census work or pay pastoral calls you may, by clever comments on the number of children, elicit a confession from them and bring it home to them. By such private and personal talks I have achieved what I could never achieve in church. I could bring the matter home very pointedly to the one most concerned and let her have her say and annihilate her excuses and her false reasoning and specious subterfuges. It is no small satisfaction to me that, as far as I can tell, there are a number of children in this parish because I made my census-taking work a campaign for extirpating or at least for trying to root out this fearful and destructive vice. However, if you ever get an opportunity for attempting this kind of work, be most discreet. Be very sure that, if you know things from the confessional, you do not give them the impression that you are making use of the knowledge. Better dead silence than that.

Assistant: When you said that census-taking had become "the very backbone of your parish work," I though you were exaggerating, but I see now that you have actually made it so. This will hardly be feasible, however, in large parishes, such as we find in some of our cities.

Pastor: System and zeal can overcome seeming impossibilities. If you have a definite office hour or fixed periods for people who wish to call on business, whilst calls of immediate need are otherwise provided for, you can find time for much that you thought could not be done. System and sense and discretion and initiative and zeal—a pastor ought to have all these in due proportions. Do not make the mistake of measuring things by what others are doing. Do not scale yourself down to the littleness or weakness of others. Be yourself. If you try to do things after the manner of your neighbors and be just an average good priest, you will never amount to very much. You will never use your talents to the utmost and accomplish all that you can and all that God expects of you. You have your own gifts and graces and opportunities and with them you have to work and for them you will have to answer. Something dies in you if you are afraid to be zealous just because others round you are not zealous. You become impotent when you refrain from doing things merely because others might be displeased. You must have only one ideal, made up of the answer to such questions as these: "What is right in this case?", "What would Christ and my superiors demand or expect of me if they were asked?" When you are made a pastor you have to use your mind and your discretion and all proper means to get results in souls. You have to be yourself because you will have to answer for yourself. Let others answer for themselves. Besides, your initiative and example may prove a help and a stimulus to them.

Assistant: All this is certainly very fine and idealistic, but it seems to me to be somewhat beyond the reach of the average priest who does not want to offend and provoke his neighbors with such an unpopular zeal.

Pastor: Seek not popularity in any form, nor let is ever influence you. It is foolish and ruinous. Do your best work and do it spiritually, regardless of what anybody may think or say or feel. Do not worry about what your clerical neighbors

may say about you. Do not worry about what will happen when you are gone. You will be missed if you have been a source of inspiration and of stimulation and of encouragement to the people. They will appreciate your work for them, if not always at once, at least in the course of time and surely when you are gone. You need not trouble yourself about having any kind of monument erected to perpetuate your memory. Nor need you be concerned about having your name given to any club or building or to anything of this kind. The old writer said well: *Expensa monumenti supervacua est: memoria nostri durabit si vita meruimus.* Do not grade down your efforts and your practice to the low example around you, but seek inspiration from the good example of which you will always see enough if you look for it. Be your best, not your weakest and meanest self. Seek light and inspiration especially from above—for "far more noble is the knowledge which comes from above, from the divine influence, than that which is painfully acquired by the wit of man." What St. Augustine said about the episcopate holds good also for the pastor—that his office is not an *artificium transigendae vitae.* No, the less there is in it of ease and the more there is in it of hard work and of self-denial and of high ideals the more the priest's life and work will become a power for good and for social reformation; and the happier it will be.

Epilogue. In the foregoing three conversational discussions I have reported the views and statements of the old pastor and dean with reasonable fidelity. He had a character of unusual strength, partly the natural gift of God and partly the result of long and intense self-discipline and of a high conception of his duty and work as a priest. He was always impatient with mediocrity in the priesthood and, in consequence, expected perhaps too much from the average priest. All of us who heard him and saw him at work and felt his influence are the better priests for having known him. There is still much in my note books about him and his conversational teaching which, God willing, I may transcribe as time and my other work will permit.

FR. WALTER, O. S. B.

St. Vincent Seminary, Beatty, Pa.

DISPENSATION FROM NATURAL MARRIAGE "IN FAVOREM FIDEI"—AN IMPORTANT DECISION.

The January number of the ECCLESIASTICAL REVIEW, a year ago, published an article by Dr. Joseph C. Donovan, C. M., professor of Canon Law in the Kenrick Seminary, St. Louis, which under the title "A New Marriage Case" proposed the solution of a problem hitherto of theoretical importance only, but raised by the new Code to a burning practical issue for all our pastoral clergy. The problem arose from a case, presented to the Holy Office, which involved the question: Can a marriage contracted since 1918 (that is to say, before the official promulgation of the Code) by a baptized non-Catholic with an unbaptized person be dissolved by pontifical dispensation *in favorem fidei?*

The decision, which was awaited from the Holy Office either way, would settle two points raised by the new law, restricting the impediment *disparitas cultus* to Catholics who contract marriage with non-Catholics.

The two points were "Can the sacrament of marriage be ever unilateral?" and "Has the Church wider powers over the bond of natural marriage than those included in the exercise of the Pauline privilege?" Theologians and canonists differed in their answer to these questions. The matter is now happily solved in the affirmative, showing that Dr. Donovan's reasoning was sound and correct. The decision of the Holy Office comes to us from the Right Rev. Monsignor Day, Vicar General of the Diocese of Helena, whence the case above referred to had been proposed to the Holy See for settlement. We recommend to pastors the re-reading of Dr. Donovan's article (January, 1924, pp. 59-66) for a fuller understanding of the points involved and their settlement. Meanwhile we give here a summary of his conclusions, together with the actual document endorsing the same.

Let us glance at the categories of doubtful baptisms falling under canon 1127. First of all the marriages to be cut loose from by this canon through doubtful baptisms must have been contracted outside the Church. For the *favor matrimonii* binds Catholics and, on account of the individuality of contract, non-Catholics also who contract with them. These are the combinations we can have of presumptively invalid marriages or dissoluble marriages through doubtful baptisms:

Before 1918 the marriage of a certainly baptized non-Catholic to a doubtfully baptized non-Catholic. If one of the parties becomes a Catholic, he has the right to have his marriage construed in favor of marital liberty, therefore invalid *propter impedimentum disparitatis cultus.*

Before 1918 the marriage of a doubtfully baptized non-Catholic to an unbaptized person. In case of conversion the marriage can be held invalid on account of the presumptive impediment of disparity of worship.

Either before or after 1918 two doubtfully baptized non-Catholics are to be considered *in favorem fidei* as having only a *matrimonium legitimum.*

Since 1918 a doubtfully baptized non-Catholic married to an unbaptized person must likewise be adjudged to have the same kind of marriage when there is question of coming to the true faith and getting clear of conjugal tangles.

So the only non-Catholic marriages that this canonical razor cannot cut through, in case of conversion, are those of certainly baptized persons before or after 1918 and a certainly baptized person with an unbaptized or doubtfully baptized person since 1918.

How relatively few these last two classes of baptisms are is evident from the doubtful rite of some of our sects and from the general background of naturalism or irreligion of the others. Baptism conferred, for instance, by the Baptists is juridically doubtful; because in conferring it they make express mention of regeneration having been already effected by faith in Christ the Lord and of baptism being the sign and symbol of that rebirth. Campbellite baptism is doubtful for similar reasons. And Methodist baptism is always doubtful on account of the impossibility of knowing whether there was an actual flow of water in the sprinkling. Then there is Lutheran and Episcopalian baptism, which will turn out doubtful very frequently when the rules of the Holy Office given in the decree[1] of 20 November, 1878, are applied; for after due investigation either nothing will be discovered one way or other as to the validity of the baptism in question, or a probable argument will be found for its invalidity. Thus we are enabled to conclude in the three cases, from the obligation

[1] III Balt., appendix, p. 245.

enjoined by the decree of administering conditional baptism, that the original baptism is certainly doubtful.

Canon 1127, therefore, becomes a veritable razor for marriage difficulties growing out of conversions to the faith from among our non-Catholics.

DECRETUM S. CONGR. S. OFFICII.

Beatissime Pater.

Episcopus Helenensis, ad pedes Sanctitatis Vestrae humillime provolutus, exponit: Die 30 Septembris, 1919, apud G. G. M., acatholicus non baptizatus, matrimonium iniit cum F. E. G., acatholica baptizata in secta anglicana, coram praecone haeretico, sectae anglicanae, proindeque absque ulla dispensatione obtenta. Die 4 Novembris, 1920, G. G. M. divortium civile a F. E. G. obtinuit. Nunc desiderat G. G. M. catholicam fidem amplecti et matrimonium inire cum puella catholica. F. E. G. novas nuptias iam iniit. Quapropter supplicat Sanctitati Tuae ut dispensatio concedatur super vinculo naturali primi matrimonii.

Feria IV, die 5 Novembris, 1924.

In Congregatione Generali S. R. et U. Inquisitionis proposito suprascripto supplici libello, attentis expositis praehabitoque RR. DD. Consultorum voto, Emi ac Revmi DD. Cardinales in rebus fidei et morum Generales Inquisitores decreverunt: "Consulendum SSmo pro gratia dissolutionis vinculi naturalis primi matrimonii contracti a G. G. M. cum F. E. G. in favorem fidei".

Insequenti vero feria v eiusdem mensis et anni, SSmus D.N.D. Pius divina providentia Papa XI, in audientia R.P.D. Adsessori S. Officii impertita, habita de hac re relatione, resolutionem EE. Patrum adprobavit et petitam gratiam concedere dignatus est.

Contrariis quibuscumque non obstantibus.

L. + S. ALOISIUS CASTELLANO,
Supremae S.C.S. Off. Notarius.

SIMULTANEOUS CELEBRATION OF REQUIEM MASSES AND THE NEW MISSAL.

To the Editor, THE ECCLESIASTICAL REVIEW.

Allow me to offer a comment on a Response given in the REVIEW, December number, 1924, regarding the "Simultaneous Celebration of Requiem Masses in the same Church", which states that "The decrees of the Sacred Congregation

(*Decreta Authentica,* NN. 3903 and 3944 ad Dub. III et IV) indicate that the celebration of several Masses, as in the above case, is both permissible and desirable, if the body of the deceased is present (physice sive moraliter), and if the Masses are being celebrated for the same individual."

The new edition (1920) of the Missale Romanum has apparently altered the force of the decrees issued in 1897. The Missal, in Title III, number 5, says: "Item in Ecclesia, aut Oratorio publico, ubi funus Defuncti sollemniter agitur, dummodo sacrificium pro ipso Defuncto applicetur, ipsa die dici possunt Missae privatae de Requie pro die obitus, ut supra, nisi occurrat Officium Missas Defunctorum sequenti numero indicatas impediens." This not only "indicates" the permissibility of Requiem Masses, but explicitly allows them, simultaneously with the Mass "de die obitus" at the main altar, and any time on the day of the funeral (of course from one hour before dawn until one hour after noon). Furthermore, the physical or moral presence of the corpse is no longer the deciding factor for the use of this privilege as far as churches and public oratories are concerned, but rather the fact that the funeral will be or has been solemnly held therein.

As regards the interpretation, that only one Mass is said "in die obitus", and that the missa quotidiana "may be said simultaneously on any day on which the rubrics permit the 'Missa de Requie'", it is true that these private Requiem Masses are not allowed on every day when the funeral Mass proper is allowed. It is also true that the "missa quotidiana" may be said simultaneously on any day on which the rubrics permit the "Missa de Requie". On the authority of the new Missal these private Masses on the day of the funeral are allowed on all days on which an anniversay Requiem Mass is allowed; in other words, they are forbidden only on: (1) Sundays and feasts of precept, including the suppressed ones; (2) doubles of the I and II class, also if transferred; (3) privileged ferials and vigils and during privileged octaves; (4) All Souls' Day. If one wishes to use this privilege, the Missal says, these private Requiem Masses must be applied "pro ipso Defuncto" whose funeral is being held, as is correctly stated in the REVIEW; however, it states these "Missae privatae" are to be "pro die obitus, ut supra". The "supra" refers to the

foregoing number 4 of the same Title which speaks of the funeral Mass proper. Therefore these low Masses, if one uses this privilege, must have the same formula as the funeral Mass itself.

If the funeral is held on a day when the general rubrics allow "quotidianae" Masses for the dead (since there is no law forbidding low Masses whilst a High Mass is being sung), the formula for these extra low Masses may also be the "quotidiana" formula; nor on these days is there any law forbidding the celebration of low Masses for other deceased people than the one whose funeral is held that day, whether this be done during the funeral Mass or not. If, however, these low Masses are as a matter of fact being offered up for the individual for whom the funeral is held, *decet* that the formula be "pro die obitus". On the same principle, if the funeral is held on a day when quotidianae Masses are forbidden, but anniversary Masses are allowed, and it happens to be the anniversary or the III or VII or XXX day of the death of some other individual, surely a Requiem Mass for this latter individual could be celebrated on that day, even during the funeral Mass.

"The rule that the bell signal is not to be given at the side altars . . . . while the solemn function goes on at the main altar. . . ," may be true as a fact, but it would seem to be more liturgically correct to ring the bell at the side altar, unless there is a choir in attendance at the funeral Mass, or during the procession into or out of the church.

ISIDORE OBERHAUSER.

BENEDICTION OF THE MOST BLESSED SACRAMENT WHEN THE OFFICIANT IS ASSISTED BY DEACON AND SUBDEACON.

The following are the rules to be observed in the above case:

1. The deacon ascends to the predella, genuflects on one knee, takes the ostensorium and places it on the altar, descends to the foot of the altar, kneels at the right of the officiant. Then all rise, ascend the steps; the deacon and the subdeacon remain on the first step below the predella. The officiant goes to the predella, genuflects on one knee (placing his hands on the altar), rises and takes the ostensorium *per seipsum* and

continues; the deacon and subdeacon kneel during the benediction on the edge of the predella, bow, whilst holding the corners of the officiant's cope. After benediction the officiant places the ostensorium on the altar *per seipsum,* genuflects on one knee, goes to the foot of the altar (the deacon and subdeacon rising when officiant leaves the predella and accompanying him to the foot of the altar). (*Caer. Episc.,* Lib. II, Cap. XXXIII, n. 27—Schober, et al.). Wapelhorst and some others say that the deacon remains on the predella after taking the ostensorium from the throne, and helps the officiant to adjust the veil around the stem of the ostensorium, but *does not hand* the ostensorium to the officiant; then he kneels on the edge of the predella during the benediction. Most authors (Carpo, Gardellini, DeHerdt) say that he descends to the foot of the altar, kneels, rises with the officiant and subdeacon, ascends to the predella.

2. Roman manner. The deacon places the ostensorium on the corporal, goes to the foot of the altar (or he may remain on the predella); the officiant and ministers rise, ascend to the predella. The subdeacon remains one step below the predella; the officiant and deacon go to the predella, genuflect on one knee, arise: the officiant turns to the Epistle side, the deacon places the ostensorium in the hands of the officiant—*both standing.* The deacon goes to step below the predella and kneels on the predella on the Epistle side (with the subdeacon on the Gospel side, both holding the edge of the officiant's cope). After the blessing the deacon rises (the subdeacon rises also, but remains at his place), goes to the predella, takes the ostensorium from the officiant—*both standing;* the deacon places ostensorium on the corporal, the officiant and deacon genuflect on one knee, (subdeacon does the same at his place), and all descend to the foot of the altar. (The deacon may remain on predella.)

N. B. Both the 1st and 2nd manner, described above, are allowed according to the S.R.C., 14 January, 1898, ad Dub. IV, n. 3975.

3. The deacon goes to the predella and places ostensorium on corporal. The officiant and subdeacon ascend to the edge of the predella and kneel. The deacon (*standing*) hands the ostensorium to the officiant (kneeling). Having adjusted the

velum, the deacon genuflects on one knee and kneels on the predella. The officiant rises and gives benediction. The officiant (*standing*) gives the ostensorium to the deacon (kneeling) and, having made a genuflection toward the deacon to the Most Blessed Sacrament, goes to the foot of the altar with subdeacon. The deacon places ostensorium on corporal, then either descends to the right of the officiant at the foot of the altar, or remains on predella. After the "Blessed be God" the deacon places the Most Blessed Sacrament in the Tabernacle. (Da Carpo—custom legitimately introduced from the manner used at the Corpus Christi celebration—*Caer. Episc.*, Lib. II, Cap. XXXIII, n. 20; Clem. Inst. sec. XXXI; Rituale Rom. Tit. IX, Cap. 5, No. 3.).

ELECTRIC LIGHTS IN THE CHURCH.

Qu. The question of introducing electric light in our churches for reasons of utility, cleanliness and convenience continually raises new doubts. Please state succinctly the guiding laws or principles in the matter.

Resp. The various doubts proposed to the Sacred Congregation on the subject may be here summed up:

I. Utrum lux electrica adhiberi possit in ecclesia?

R. Ad cultum, *negative.* Ad depellendas autem tenebras ecclesiasque splendidius illuminandas, *affirmative,* cauto tamen ne modus speciem praeseferat theatralem. (S.RR.C., 4 June, 1895.)

II. An licet in expositione SS. Sacramenti lumen aliquod (electric light also) ex artificio collocare a parte postica Spherae, ut recta illuceat in ipsam Sacratissimam Hostiam, quae exinde lucida appareat?

R. Negative; et servetur Instructio Clementina. Sec. 6. (Number of lights and where to be placed.) (S.RR.C., 3 April, 1821.)

III. Lux electrica vetita est non solum *una cum* candelis ex cera (S.RR.C., 16 May, 1902), sed etiam loco candelarum vel lampadum quae coram SS. Eucharistiae Sacramento praescriptae sunt. Pro aliis ecclesiae locis et *ceteris casibus illuminatio electrica* ad prudens Ordinarii judicium permittitur. (S.RR.C., 22 Nov., 1907.)

IV. Utrum liceat, juxta prudens Ordinarii judicium, tempore expositionis interiorem partem Ciborii (Cupola) cum lampadibus electricis in ea collocatis illuminare, ut sacra Pyxis (Ostensorium) cum SS. Sacramento melius a fidelibus conspici possit?

R. Negative. (S.RR.C., 28 July, 1911.)

In No. I, it says "*ad cultum*", negative. Lumina *cultum* respiciunt, ponuntur super altaria, vel ante altaria, vel ante imagines Christi et Sanctorum, in signum venerationis. Item actus diversi cultus sunt Missa, Officium, administrio sacramentorum, necnon sacramentalium, sub quorum nomine comprehendi possunt quaecumque caeremoniae, quicumque ritus, sive sint liturgici, sive tantum ecclesiastici. Pro his omnibus lux electrica interdicta *manet;* esset enim ad *cultum* quod Decreto prohibetur.

Permittitur autem lux electrica extra Altaria ad depellendas tenebras, vel ad pompam exteriorem splendidiori ecclesiae illuminatione augendam, e. g. ad columnas, vel in corona templorum, quia quae in altari fixa ponuntur lumina, nonnisi ad cultum esse queunt. (Van der Stappen, Vol. IV., Quaest. 180 C.; *Ephemerides Litt.*, Vol. IX, 1895, pp. 606-615).

N. B. Under No. III, "*ad prudens Ordinarii judicium*", I think the Ordinary could allow an electric light at the Epistle corner (for the Introit, Orationes, Epistle, etc.) and at the Gospel side of the Tabernacle (for the Canon, etc), to enable the celebrant to recite the prayers in a dark church, *ad depellendas tenebras.* So also in large tabernacles in large churches, to enable the celebrant or officiant to distinguish the sacred vessels.

THE OLD BREVIARY LOSES PATIENCE.

In the summer of 1923 a respectable old Totum made its general confession to the Editor of the REVIEW, under the *title,* "Autobiography of an Old Breviary". We held the manuscript with many other important documents in our portfolio for future publication. For a time the edifying escapades of the old Totum were related in successive chapters; but often they were crowded out by junior rivals who came with the note of later news. Some readers asked what had become

of the story. We have tried to smooth matters over by printing an instalment in the present issue. But the Totum is evidently not satisfied with this sort of editorial treatment, which, we must admit, detracts from its merits by separating at too great length the interesting experiences of not only the Breviary itself but the people with whom it came in contact.

The result has been a protest: Either give us the story in continuous series, so that we can keep the connexion, or let us have it in a book, that we may read it through at our leisure. As this sentiment of the reader was being shared by the Totum, the harassed Editor saw himself forced into a quandary. Should he give up the remaining curious and instructive records which the Totum still has to tell about its experiences with Irish and American students, Doctors of Divinity, pastoral curates, nuns and lesser folk, down to the day when it took its last "Drop" and was put on the shelf?

There was nothing to do but to consult a publisher. His answer was that the Totum's complaint, shared by the readers of the REVIEW, was reasonable, and that he would pacify both by publishing the whole story at once in such attractive form that everybody would want the book, even if it meant that they would cancel their subscription to the REVIEW on account of its evident partiality for novelties, such as the typical editions in four volumes. Accordingly the series is discontinued in favor of the complete story in book form, to appear next month from the press of the Benziger Brothers.

THE APPLICATION OF CENSURES TO MINORS.

Qu. In the July issue of the REVIEW (p. 92), the implication that all minors who have not completed their fourteenth year are exempt from the censure (v. g. heresy) is, in my estimation, not quite accurate. It was indeed a commonly accepted teaching in pre-Code days that minors under the age of fourteen were not subject to censures, though there was no explicit provision of the law to that effect. Under the discipline of the Code, however, that doctrine seems no longer tenable. For while by canon 2230 impuberals are plainly excused from all penalties "latae sententiae", it is equally clear from can. 88-2, that under this term are included females up to twelve years completed, and males up to fourteen. Nor is there any text in the Code extending the age of exemption for females to

fourteen. It would follow therefore that absolution from censures is required, from the twelfth year on, in case the convert be a female; from the fourteenth, if a male.

Resp. The ages as specified in the Code have long been accepted as affording a presumption that puberty has been reached. However, "in re criminali", in which the basis is not so much physical as mental development, the common age of fourteen in both sexes was taken as the age at which minors became subject to censures. (Reiff. XXIII-5; Lega III., 37; Wernz ii-20.) This benign interpretation is in the same position now as before the publication of the Code, and may be followed in practice. It has also extrinsic authority of some weight; e. g., Sole, *De Delictis et Poenis,* 31; Vermeersch, *Theol Mor.,* I, 283; Genicot, *Theol. Mor.,* II, 566. Vermeersch writes: "Before the Code, the accepted interpretation, based on cc. 'Pueris' and 'Referente' 1 and 2, 'De Delictis Puerorum', placed boys and girls on an equal basis in this matter, so that with regard to crime, the common age of puberty was fixed at fourteen years. From canon 6, § 2, 3, it seems that this interpretation may be followed even now."

CONVERTS AND THE MARRIAGE LAW

Qu. Will you kindly define in some future issue of the REVIEW the status of converts with regard to the marriage law. When converted and baptized in a different parish from that in which they lived as Protestants, do they at once become subjects of the pastor of the parish in which they live? Has the priest of the other parish who has converted and baptized a woman the right to assist at her marriage, without reference to the present pastor, even with regard to publication of the banns? If so, for how long would he have this right? Would it be for a month, until the person became a subject of the pastor with regard to marriage?

Again, is the following clause of canon law (No. 1023) observed in this country: "Sed si pars aliqua, post adeptam pubertatem, alio in loco per sex menses fuit commorata" etc.?

Resp. It may be said in a general way that the status of converts with regard to the marriage law in no way differs from that of Catholics in general; they are validly married by any pastor within the limits of his parish; they are licitly

married by any pastor within whose parish they have acquired a domicile or a quasi-domicile, or a month's residence (Can. 1097-2). Before the publication of the Code, there was an opinion (Gasp., *De sacra Ord.*, 807-823) that the place where baptism was received became the place of origin for a neophyte, with the resulting effects as to "Episcopus Proprius" for ordination. Wernz (*De Personis,* 28, L. 39) opposed this opinion, and his position is affirmed in Canon 90 of the Code. All this, however, has no reference to matrimony; it may however explain the confusion. The administration of baptism of itself confers no rights with regard to marriage or to the publication of the banns; domicile, quasi-domicile, or a month's residence are the only determining factors.

The banns of matrimony are published to assist in establishing the freedom to marry of the parties concerned, and the absence of impediments. The legislation of the Code as to the place of publication does not make any substantial change in the former legislation, which by local laws and customs had been somewhat modified. Thus with regard to the publication of the banns where many parishes would be involved, by reason of domicile and quasi-domicile and six months' residence, the general custom here is that the banns be published only where they are deemed useful and not where the publication would serve no practical purpose. This custom does not conflict with canon 1023-2, provided the end of the law is attained and the consent of the Ordinary has been given or is legitimately presumed, since by this canon he may demand the publication of the banns in each parish concerned, or be content with other proofs of the freedom to marry. Hence canon 1023-2 is observed in this country in the manner outlined.

THE APOSTOLIC UNION OF SECULAR PRIESTS AND THE HOLY HOUR.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you let me say a word about keeping up the practice of the Holy Hour in our parishes. When at the urging of my pastor I joined the Apostolic Union of Secular Priests and began to say the regular monthly Mass in honor of the Sacred

Heart, the idea came to me to propose to him the making of the Holy Hour on Thursday evenings for the people. Up to that time we had had no regular devotions of that kind in the church. Spending an hour in the sanctuary, during which I said my office and read some Eucharistic meditations, I found that it was easy to evolve a plan for preaching on the Blessed Sacrament. So I took up the thought for the Sunday sermons and instructions. Next I saw some of our young people not only attend morning Mass which they had not done before; but they sometimes came to the church in the evening when returning from work. When we announced the Holy Hour I was surprised to find a good-sized congregation attend, and our daily communicants became more numerous. My pastor thinks it is all due to the Apostolic Union membership; though I believe that preaching on the Blessed Eucharist as a centre of Catholic piety is the immediate cause. I wanted to say this; but I am also convinced that a priest by joining the Apostolic Union has his attention turned to this way of introducing the Holy Hour, from which many consolations radiate into the houses of the parish.

SACERDOS.

CRUX IN ALTARI TEMPORE EXPOSITIONIS.

Regarding the placing of the Crucifix on the altar during Exposition of the Blessed Sacrament the S.RR.C., 2 Sept., 1741, gave the following answer to the question:

"SS.Sacramento exposito, debetne in altari collocari crux, etiam post tempus sacrificii? *Resp.* Etsi aliquando praeceperit haec S.R.C. quod in altari ubi est publice expositum Ssmum. Sacramentum, *tempore sacrificii* crux de more collocetur; non est tamen in suo robore observantia talis praecepti. Et sane Patriarchales Ecclesiae Urbis oppositum servant; supervacaneum enim adjudicant imaginis exhibitionem ubi Prototypus adoratur. Et hac de causa Instructio Clementi XI, Benedicti XIII, et Clementi XII, SS.PP. jussu edita sub silentio praeterit an locanda removendave sit hujusmodi crux, reliquens quamlibet in sua praxi."

From this decision we may draw the conclusion that (1) the crucifix may be retained or removed *tempore sacrificii;* (2) it cannot be on the altar (but must be removed) extra Missam.

(Hartmann, 93, 4, note; Van der Stappen, Quaest. 179, R. ad II, Vol. IV; "Si averta da chi di ragione, che sia tolta la cruce dall'altare, prima chi il sacerdote vi si rechi per fare l'esposizione, e non la riponga che a funzione finita. La cruce si ponga adunque *dritta* sulla credenza prime della funzione" (Salesian Fathers, "Rito e Ceremonie per la Benedizione del SS.Sacramento", written by them after they had received the answer of the S.RR.C. to their questions on this matter, 16 February, 1906); of course, impossibilities excluded, weight, place, etc.

CIBORIUM COVER.

1. Liturgical authors agree in declaring that the whole tabernacle should be covered with a conopaeum. (See also S.RR.C., 3035, 3520).

2. The small cloth *ex tela acu picta,* which in modern times is placed before the door of the tabernacle, cannot take the place of the conopaeum. (S.RR.C. 4000).

3. All the authors who insist on the conopaeum order also a cover for the ciborium, if it contains *sacred particles.* Not so, if it contains only *fragments.*

4. In the Ordo ministrandi S.Communionem we read "Sacerdos discooperit Pyxidem, ablato *velo serico* et cooperando".

5. Expositio privata talis est pro qua SS.Eucharistiae Tabernaculum solum aperitur, et sacra pyxis clausa suoque velamine obducta, quin e Tabernaculo efferetur *populi oculis subjicitur.* Hence, if there be a veil on the inside of the Tabernacle behind the door, it must be folded behind the pyx, so that the latter can be seen.

6. Conserventur in pyxide . . . . albo velo cooperta. (Rit. Rom., Tit. IV, Cap. 1., n. 5).

BISHOP AT BENEDICTION OF THE MOST BLESSED SACRAMENT.

1. If the bishop is officiant, he kneels on a cushion placed on the *lowest step of the altar.*

2. If the bishop is *indutus cappa,* he kneels on the prie-Dieu in the middle of the sanctuary; standing, he puts incense into the thurible (his assistant hands him the incense-boat); proceeds to the lowest step of the altar, kneels and incenses the

Most Blessed Sacrament; then returns to his place at the prie-Dieu. The celebrant sings the oration and gives the blessing. (S.RR.C., 8 Feb., 1913.)

3. If the bishop assists in *rochetti et mozzetta,* he kneels in the stalls or on a prie-Dieu. He has no assistants; does not put incense into the censer; neither does he incense the Most Blessed Sacrament. The officiant does all these things. (Favrin, *Praxis Solemnium Functionum Episcoporum;* De Herdt. *Praxis Pontificalis;* S.RR.C.)

N. B. There is apparently no authority permitting the priest to kneel on this occasion on a prie-Dieu; yet it is done frequently.

DE SUSPENSIONE FACULTATUM REGULARIBUS

(Ex privilegio provenientium per Codicem non revocato, ut ad canones 4 et 613, vertente anno Universalis Iubilaei MDCCCCXXV.)

Suspensio facultatum, per Constitutionem *Ex quo primum,* die quinto mensis iulii latam, indicta ac denuntiata, afficit quoque Regularium privilegium absolvendi a "censuris papalibus Ordinariis reservatis." Hac super re nullum dubium subesse potest. Id enim expresse edicitur in praefata Constitutione, quae ad N.I^m^, postquam decreverit ratas esse facultates omnes per Codicem iuris canonici quovis modo concessas, subjungit: "exceptis facultatibus ex privilegio provenientibus, per Codicem non revocato, ut ad canones 4 et 613".

Age nunc, facultates absolvendi a praefatis censuris Regularibus proveniunt ex privilegio *ante* Codicis promulgationem existente, quodque a Jure Novissimo non est revocatum. Propterea Regulares, *per totum integrum Annum Iubilaei,* huiusmodi facultatibus uti non possunt; atque, si a praedictis censuris absolvere velint, Ordinarium, sicut ceteri confessarii, adire tenentur.

Fr. Ivo Vitali, O. F. M.

BISHOPS AND THE VERSICLE "OREMUS PRO ANTISTITE NOSTRO N." IN THE OFFICE.

Qu. In the Preces of Lauds and Vespers on certain ferial days, does the bishop omit the Versicle "Oremus pro Antistite nostro N."? If not, how does he word both Versicle and Response?

Resp. In the private recitation of the canonical office by a bishop the Versicle and its Response are omitted. The rubrics of the Missal prescribe indeed that, where the words in a similar connexion occur in the Canon of the Mass, the bishop says for ". . . . et Antistite nostro N." the following "et me indigno servo tuo". But in the office of the Breviary the required change would mean an entirely different phrasing of the prayer.

This answer is based upon a decision by the late Protonotary Apostolic of the S. Congregation of Rites, Monsignor P. Piacenza, to whom such questions as did not demand a decision of the Cardinals were referred. In his resolution published in the *Ephemerides Liturgicae* (July 1967, p. 383) he says: "Episcopi Ordinarii dum *privatim* officium persolvunt certo certius omittere debent hunc versum. Ratio est quia casu valde immutari deberet versus ipse cum suo Responso. In Canone Missae quidem ad usum Episcoporum, loco verborum, . . . 'et Antistite nostro N.' ponitur variatio 'et me indigno servo tuo.' In Psalterio nulla variatio adnotatur."

DEFECTIVE ALTAR STONES.

Qu. A question has arisen as to the validity of consecration and liceity for use of certain altar stones. This question has come up, due to the following commentaries on Canon Law in the matter.

In the *Busy Pastor's Guide* by Laurent-Dolphin, on page 147, number 619, it is stated that: "An altar must consist of one piece of solid, natural stone, complete and not fragile (Canon 1198, § 1), large enough to hold at least the host and greater part of the chalice (§ 2), having a sepulcrum containing relics of certain saints and sealed with a stone (Canon 1199)".

The Rev. P. Chas. Augustine, O.S.B., in *Commentary on the New Code of Canon Law,* volume six, page 90, states that: "the sepulcrum is a small square or oblong opening made in the table or solid support of the altar in which the relics are placed". On the same

page: "the sepulcrum must be of natural stone, not of metal, or brass, or cement; the lid, too, must be of stone, though cement may be used to close it". Here he refers to decrees of the Congregation of Sacred Rites; viz., 16 Sept., 1881; 15 Dec. 1882; 28 July, 1883.

About eighteen years ago, on two different occasions, I assisted at the consecration of altar stones. The sepulcrum in all these stones was a small round opening. After placing in them the relics, and fulfilling other necessary ceremonial observances, the bishop sealed the sepulcrum of these stones with cement, not placing on them a lid of stone.

On the main altar of the church here, there is an altar stone very similar to those on which I witnessed the consecration about eighteen years ago.

What about the validity of consecration, and liceity for use of such altar stones?

Resp. The *Pontificale Romanum* requires that a *tabula seu lapis* be placed over the sepulchrum of the altar stone. Canon 1198 § 4 also speaks of the *sepulchrum continens reliquias Sanctorum lapide clausum.* It would seem that where the omission of the prescribed placement of the relics is a common error, the only way to remove irregularity and scruple is to obtain *ad cautelam* a *sanatio* from the Holy See. The matter is one that calls for attention at the regular visitation by the Ordinary.

JOHN SCOTUS ERIGENA AND DUNS SCOTUS (JOHN) O.F.M.

A correspondent kindly calls our attention to an error in our adding O.F.M. to the name of John Scotus Erigena and thereby making a Franciscan of the translator or commentator of the supposed writings of Dionysius Areopagitica. We gladly correct the false impression thus caused, as though the two men, whilst of like name (John Scotus), who lived four centuries apart, could be the same individual.

Ecclesiastical Library Table

RECENT PHILOSOPHY.

Modern Conceptions of Religion.

That the attitude of modern philosophy toward religion has undergone a favorable change within the last decades is quite evident.[1] There is an earnest and sincere desire to study its phenomena critically, to find for it a place in the scheme of things and to make proper use of it in the interests of human welfare. The modern thinker usually speaks of religion with a laudable degree of reverence. That much we may put down as a real and substantial gain. From this, however, to a real understanding and a proper appreciation of religion there still is a long way.

THE IMPASSE OF MODERN RELIGIOUS SPECULATION.

Religion is concerned with metaphysical entities; but modern philosophy has blocked for itself the road to metaphysical knowledge. Consequently, it finds it extremely difficult, if not actually impossible, to prove the objective validity of the things upon which religion bears. Three ways to meet the situation are conceivable. The first is frankly to deny the objective reality of religion and to abandon religion even though it be with profound regret;[2] the second is to admit that religion has no objective validity but still to hug it as a fond and

[1] "And, on the other hand, the time has ceased when anyone who knows anything about the subject tries to explain away religion by attributing its origin to fraud and superstition. A factor that has persisted so long in human history, and influenced society in all ages so profoundly, must hold some integral place in human life and experience. . . . Religion must be regarded as one of the most important and fascinating subjects for human investigation." (William Kelley Wright, Ph.D., *A Student's Philosophy of Religion;* New York, The Macmillan Company, 1922.) "Philosophy of religion is not tied to a particular religion, but takes religion as such for its province. It tries to understand religion in all its varied forms and degrees, to appreciate its place and function in human civilization, and in the individual. Above all, it tries to evaluate religion, to justify it as a reasonable attitude for reasonable beings. In this general sense, philosophy has been, and still is, a defender of the faith. . . . . Most of the great philosophers of modern times have taken religion seriously. Without necessarily defending all the details of the Christian, or of any other theology, they have defended religion as such. They have tried to show that the nature of the universe sustains and justifies, in principle, the religious attitude." (R. F. A. Hoernlé, "Present-day Tendencies in the Philosophy of Religion", in *The International Journal of Ethics,* January, 1923.)

[2] Thus Dr. Roy Wood Sellars: "The Truth is that mankind is outgrowing theism in a gentle and steady way until it ceases to have any clear meaning." (*The Next Step in Religion*). Cfr. also "The Emergence of Naturalism" by the same author, in *The International Journal of Ethics,* July, 1924. Poignant is the pathos of the passage in which Mr. Bertrand Russell expresses his atti-

necessary illusion;[3] the third and more common way is to defend religion on other than logical and rational grounds.[4]

The second great obstacle that gives a false orientation to modern religious speculation is the theory of evolution. According to this theory whatever is discovered in man must in

tude: "Brief and powerless is Man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned to-day to lose his dearest, to-morrow himself to pass through the gates of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day; disdaining the coward terrors of the slave of Fate, to worship at the shrine that his own hands have built; undismayed by the empire of chance, to preserve a mind free from the wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power." (*Mysticism and Logic;* New York, Longmans, Green and Co., 1919.)

[3] "Our discussion has, however, brought us to the following hypothesis; I put it in the form of a question—Is it not possible that those unconscious psychic mechanisms, which among unadjusted persons find expression in the neuroses, do under other circumstances appear as religious behavior? Religion would appear from this point of view to be a sort of beneficent psychosis, or perhaps a socially acceptable substitute. . . . A morality which is based upon commandments and seeks its Good outside the causal connections between behavior and its results in experience necessarily retains an element that is of infantile origin. . . . Perhaps as good a definition of religion as any would be, religion is the symbolic appreciation of the mystery of existence in terms of the interests of the ego. . . . Why must we invent fictions in order to live, in order to find the meaning and value of our world? . . . Other things in nature are complete; they are what they are; we are not. We must find the meaning and value of our lives in fiction and illusion. We must find escape and compensation where other living things are content with reality. . . The meaning of life for us is no longer to be realized in the mere fact of living. We must create it. Religion is an effort to give to living a meaning. Many a dull community cultivates religious experiences in order to escape from the monotony of its existence. . . . Religion is not a logical inference from the facts of experience. It is an escape." (Everett Dean Martin, *The Mystery of Religion;* New York, Harper & Brothers.) That man clings to his illusions and holds them close to his heart is also the theme of a widely read book written by Prof. James Harvey Robinson, *The Mind in the Making.* (Same publishers.)

[4] "Deity is usually an affirmation of belief and not of knowledge. While belief carries conviction in the reality and existence of its objects, there are frequently no satisfactory data to support the conviction. . . . The object of belief is the creation of imagination stimulated to activity by emotion. . . . The position, then, seems to be somewhat as follows. We have knowledge of what is perceived and of what is logically inferred therefrom. Deity is not perceived, neither is it logically inferred. It is an imaginative interpretation of emotional responses to certain situations." (Prof. G. H. Langley, "Interpretation of Religious Experience," in *The Hibbert Journal,* July 1924.) Similarly M. Delacroix: "La religion est une expression du besoin de vivre. . . . Ainsi la pensée donne une valeur cosmique et ontologique aux paussées du sentiment, au jeu des valeurs. Elle les organise en un monde supérieur et c'est parceque'elle pense les mondes. . . . Toute religion proclame que la foi atteint des réalités indépendantes de l'individu; mais toute religion admet aussi que c'est par la foi que l'individu entre en contact avec ces réalités." (*La Religion et la Foi;* Paris, Alcan, 1922.) Cfr., Jos. DeBrandt, C. SS. R., "Le Fait Religieux d'après M. Delacroix," in *Revue Néo-Scolastique,* Louvain, Mai, 1924.) See also: Hartley B. Alexander, Review of the book of Henri

some rudimentary form at least have preëxisted in the animals from which man is supposed to have sprung. If this view is accepted, then, of course, religion must be a feeling, an instinct, or some other irrational response of the sensual nature. Once this position is taken it becomes impossible to put the right construction on religious phenomena and to give a sane and just interpretation of religious experiences.[5]

We can, thus, readily understand why modern psychology and philosophy in spite of their honest efforts can arrive at no satisfactory results with regard to the problem of religion. They are too much handicapped by unwarranted assumptions of which they cannot divest themselves.

A NEW APPROACH TO THE PROBLEM OF RELIGION.

In modern philosophy the entire structure of religious and ethical truth is without sufficient underpinning. It rests upon some kind of faith, rather trust, or an emotional evaluation, neither of which is able to guarantee the objective validity of ethical judgments and religious experiences. The imperative need of our days, then, is to gain a firm basis of these truths which are so vital to humanity. Phenomenology is undertaking this formidable task.[6] Its aim is to find a gate that will lead us to the metaphysical world through the careful analysis of the content of consciousness. It is, therefore, in harmony with modern subjective tendencies, but tries to overcome the subjectivism which modern philosophy in vain is endeavoring to shake off. Catholic philosophers are anx-

Delacroix, in *The Philosophical Review*, January, 1924.) Along the lines here indicated proceeds the reasoning of Arthur James Balfour (*Theism and Thought;* New York, George H. Doran, 1924) and Robert H. Thouless (*An Introduction to the Psychology of Religion;* New York, The Macmillan Company, 1923). The latter concludes his study in the following fashion: "If the God revealed by religious experience is found to be, in fact, the God required by the moral consciousness, and to be the God required to explain the world as we find it, and to be the God revealed in historical Christianity, then the probability that each of these separate lines of approach to God is based on error becomes small. The probability that the concordant result of all four expresses some real insight into objective reality becomes proportionately great." (L. c.)

[5] "How often do we hear of the religious instinct! . . . But if we accept the doctrine of the evolution of man from animal forms, we are compelled to seek the origin of religious emotions and impulses in instincts that are not specifically religious." (William McDougall, F. R. S., *An Introduction to Social Psychology;* Boston, John W. Luce & Co.)

[6] Cfr.: Dr. Georg Wunderle, *Einfuehrung in die moderne Religionspsychologie,* Muenchen; Rudolf Otto, *The Idea of the Holy;* An Inquiry into the Non-rational Factor in the Idea of the Divine and its Relation to the Rational; translated by Jno. W. Harvey, New York, Oxford University Press, 1923; Friedrich Heiler, *Das Gebet,* Muenchen; Dr. Georg Wunderle, "Ueber das Irrationale im religioesen Erloben," in *Philosophisches Jahrbuch,* Fulda, 1919.

ious to see these attempts succeed and without sacrificing their well established position seek to find whatever is useful and helpful in the new method.[7]

The new method has been exploited in behalf of theistic apologetics by Max Scheler and his school.[8] Whether this method will be able to get philosophy out of the blind alley into which it has run cannot yet be predicted with any degree of certitude. At all events it is a step in the right direction and merits the attention of Catholic philosophers. Eventually it may make a number of readjustments necessary in the traditional treatment of the religious problem, though it will not demand a complete reorientation.[9]

One thing is sure and it is this, that the phenomenological method must be purged of the voluntaristic elements which it undoubtedly contains and which will render it useless as an

[7] Thus Dr. Joseph Geyser announces as the purpose of a recently published study of modern metaphysical problems the desire "to pave the way for a scientific knowledge of God and the soul, to remove the barriers elected by Kant and in this manner to give to the mind of our days that for which it hungers." (Den Weg zur wissenschaftlichen Erkenntnis Gottes unter der Seele zu bahnen, die durch Kant aufgetuerten Barrikaden hinwegzuraeumen und so der tiefen Sehnsucht unsrer Tage das zu geben, wonach sie hungert und duerstet, das ist das Ziel dieser Untersuchung.) (*Einige Hauptprobleme der Metaphysik;* St. Louis, B. Herder Book Comp., 1923.)

[8] An excellent evaluation of Scheler's philosophy of religion can be found in Erich Przywara, S.J., *Religionsbegruendung: Max Scheler—J. H. Newman;* St. Louis, B. Herder, 1923.) Cfr. also: P. Mag. Anton Rohnes, O. P., "Thomas von Aquin oder Max Scheler," in *Divus Thomas,* Freiburg, March, 1924; Dr. Engert, "Probleme und Schulen der vergleichenden Religionswissenschaft," in *Philosophisches Jahrbuch,* 1924; Dr. J. Hessen, *Die Religionsphilosophie des Neukantianismus,* B. Herder; Dr. J. Geyser, *Max Scheler's Phaenomenologie der Religion,* ibid.; *Augustin und die Religionsphilosophie der Gegenwart,* Muenster; Mich. Wittmann, *Max Scheler als Ethiker, Duesseldorf,* 1923; W. Schmist, S. V. D., *Menschheitswege zum Gotteserkennen,* Muenchen, 1923.

[9] This problem of readjustment has been taken up by B. Rosenmoeller (*Gott und die Welt der Ideen,* Muenster, 1923), E. Przywara, S.J. ("Ringen um Gott," in *Stimmen der Zeit,* August, 1924) and M. Pribilla, S. J. (Kulturwende und Katholizismus, ibidem July.) The latter writes: "What we need to-day is not a scholarship which will take up and carry along the accumulated ballast of former centuries and display that vast store of indifferent and unnecessary knowledge before its bored pupils, but a science which will readily—without having to be prodded thereto—answer the silent questionings of modern man. . . . Part of our task should be to penetrate lovingly into the origins of new spiritual movements and to seek to recognize scattered remnants of truth even where they appear in unusual surroundings and clothed in strange verbiage. . . . If everything that is taught in our present-day compendiums of Catholic philosophy were to be accepted as absolutely certain and as definitely proven, how can we explain the fact that a supernatural revelation is relatively necessary for a clear and certain and easy recognition of religious and moral truths? . . . An overzealous apologist who tries to prove too much forfeits the confidence of his hearers in even his well-grounded arguments and in his sound conclusions." (Translation borrowed from *The Catholic World,* November 1924.) Similarly Prof. Hoernle: "The cause of religion has suffered at the hands of its friends by their attempt to retain much bad science in the bible, and much bad logic in theology." (L. c.)

avenue to objective reality. Nothing can establish the validity of ethical and religious truth but reason. Any conviction of reality which we acquire will ultimately have to be submitted to the criticism of the reasoning faculty and before this tribunal nothing will hold but a rational argument. Dr. C. Delisle Burns voices this truth which is so often lost sight of, when he says: "The dominant belief or general attitude of the new religion is a confidence in reason. It is therefore the religion of rationalists in so far as they are persons whose beliefs rest upon either actual proof or capacity to be proved. Reasoning is the method by which truth is obtained other than the truth of immediate experience and by which the different parts of experience are made intelligible in relation to one another. For the new religion there is no other method since the immediate perception of fact which is sometimes called revelation or intuition is simply an element in the life of reason. Hence the new religion repudiates all claims to other sources of truth than those which are open to the scientist, historian, and philosopher."[10] That is exactly what Catholic philosophy has always held. If modern thought really accepts this point of view everything will be well; but we are inclined to think that Dr. Burns sees too optimistically in the matter.[11]

SOME CHARACTERISTIC RECENT PUBLICATIONS.

Dr. Kirsopp Lake has written a book, small in compass, but full of significance. Its title is *Immortality and the Modern Mind*.[12] According to the author the belief in immortality

[10] "The Old Religion and the New," in *The International Journal of Ethics*, October, 1924.

[11] The notion that the attitude described by Dr. Burns is anyway common will be quickly dispelled if we listen to others speaking of the same subject. Take for example the following passage: "To put it in a nutshell: we knew God through religion, and there is no other way of knowing him. It is not that we are religious because we have become convinced antecedently, from other sources, that there is a God." (Prof. Hoernle, l. c.) Very much like this is what Prof. S. Alexander says: "Religion is not the sentiment which is directed upon God, but God is that upon which the religious sentiment is directed. The datum of experience is that sentiment, and what God is is known only by examining its deliverances." (*Space, Time and Deity.*) We also refer to the quotation from Delacroix in footnote no. 4. The situation is clearly put in the following: "Stellen wir in diesem Zusammenhang die Existenzfrage Gottes, so liegt in der Moeglichkeit dieser Fragestellung ueberhaupt schon, dass mir Gott nicht mit kategorischer Absolutheit gegeben sein Kann; ich kann vielmehr nur vermittels eines auf empirischer Erkenntnis beruhenden, kausalen Aufstiegs die Existenzfrage Gottes behandeln." (Georg Koepgen, "Die Gegenstandstheorie und ihre religionsphilosophische Anwendung," in *Philosophisches Jahrbuch*, 1924.)

[12] Cambridge, Harvard University Press, 1922.

is on the wane, but this in his view is nowise to be regretted.[13] Not less important is Dr. Joseph Alexander Leighton's *Religion and the Mind of Today.*[14] We do not see that the author has rendered any particular service to religion by the publication of this work, which in every respect is genuinely disappointing. To these we add George Wobbermin, *Das Wesen der Religion.*[15] Dr. Wobbermin's extensive work is of special interest since it gives a comprehensive picture of German Protestant thought and its groping efforts to find a safe anchorage for religious truth.

From this summary sketch it appears that the modern mind is keenly interested in religious problems and sorely perplexed by the doubts which current philosophy is unable to solve.

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[13] "Meanwhile probably most hold individual life to cease with death. . . . This conclusion is often deplored by those who do not share it. But it has raised rather than lowered the standard of life. . . . The object of their work is in their minds the improvement of the world in which our children are to live. It is an unselfish object, and the pursuit of a better world for another generation to inherit has become the surrogate for the hope of a better world above for ourselves to enjoy. . . . That is my own confessio fidei. I enjoy my own existence, I enjoy all of it, its bad, I fear, as well as its good. But I am not so much intoxicated by the love of my own individuality as to think that it can or ought to be immortal." Not all, however, endorse Dr. Lake's opinion on the ethical indifference of the belief in immorality. Dr. J. E. Turner on the contrary writes: "The actual course of moral development hitherto shows that the belief in immortality has been an extremely powerful factor in maintaining the superior value assigned to the spiritual aspect of personality and the obedience to its demands. . . . The principle of immortality has very largely determined our ruling moral standards. . . . A general disbelief in immortality most certainly does not imply the total disappearance of every ethical code, but it does involve the inevitable materializing—and therefore, the slow deterioration—of all ethical ideals." ("Personal Immortality as an Ethical Principle," in *The International Journal of Ethics,* October, 1923.)

[14] His definition of religion is inadequate: "Religion, whatever else it may involve, means at least a reaction of the entire human person to the problems and values and aims of life. This total reaction or attitude may, and normally does, have its roots in feeling, since feeling is the fundamental matrix or stuff of man's psychical life." How cocksure is the following: "Man is no exception in the order of life. He belongs to the Simian species. His ancestor was Eoanthropus, a cousin of the anthropoid ape. Adam's innocence was the ignorance of Eoanthropus. Man did not fall from a state of innocence and bliss and immortality either in Eden or from a star, as Plato thought. He descended, but he did not fall, from the trees of his ancestors." For a philosopher the concluding sentence is rather poor stuff. It reads: "One can live the Christ life and discard the traditional dogmas. One can live the Christ life and be a theological and metaphysical agnostic. One can live the Christ life and swallow all the dogmas of medieval Catholicism. What matters above else, indeed, what alone matters is the service of one's fellows in righteousness, integrity and love according to the mind of Christ."

[15] Leipzig, J. C. Hinrichs'sche Buchhandlung, 1922.

Criticisms and Notes.

THE CURE OF ARS. The Blessed Jean-Baptiste-Marie Vianney. By the Abbé Alfred Monnin. Translation and Notes by Bertram Wolferstan, S.J. Sands and Co., London; B. Herder Book Co., St. Louis, Mo. Pp. 558.

DER HEILIGE JOHANNES FRANZISKUS REGIS aus der Gesellschaft Jesu. Von Sigmund Nachbaur, S.J. Mit drei Abbildungen. Freiburg, Brisg. B. Herder Book Co., St. Louis, Mo. 1924. Pp. 184.

The pending canonization of the Blessed Curé of Ars gives renewed interest in his lifework as a parish priest. Since Pius X, twenty years ago, signed the act of Beatification, miracles have continued to be recorded as the fruit of the humble priest's intercession. The standing miracle, however, is the fact itself of his life, and the immense influence which it has wrought for good among clerics in every land. We have his own words extolling the mercy of God in giving him nothing on which he could rely, humanly speaking, for the success that crowned his labors — such as talent, knowledge, strength, or virtue to which it might be ascribed by the ordinary standards of pastoral efficiency. Simplicity, peacefulness, a habit of quiet joy and sympathy, these were dispositions which he improved by earnest labor, self-restraint, serious converse, and an abiding reverence for the Blessed Sacrament. Later in life an absorbing desire for solicitude captivated him, though he was not to satisfy it. While he was delicate in health, the habit of abstinence in no way shortened his life, and one marvels at the immense amount of labor in the interests of souls which he continually accomplished.

The facts related in this life come from one who was an associate for a time in his pastoral labors and who speaks with a sane conviction of the human as well as the heroic element in the character of this modern priest, at whose feet prince and peasant alike sought and found the wisdom and peace which only holiness can offer. While the biography is not new to many priests, it deserves to be reread and popularized for the practical lessons it conveys as an illustration of pastoral theology, while inculcating devotion to one whose intercession is calculated to bring fresh light and zeal into the ranks of the clergy young and old.

Some two hundred years earlier died St. John Francis Regis, whose best biography comes to us from a French writer of the name of Vianey. Whether there is any connexion between the Curé of Ars and this Vianey we cannot say, but the saint's life here pictured in

a German series of Jesuit priests has much in common with the above Abbé Vianney whose canonization is expected during the present year. While he died at the age of forty-three, the years after his reception into the Society by P. Suarez, were spent in active work of the pastoral ministry, among the poor, the sick, in the confessional, and in the pulpit. Sigmund Nachbaur briefly but pointedly narrates the story; and it may well serve the modern reader as an excellent model for missionary and pastoral life.

CHRISTIAN APOLOGETICS. A Rational Exposition and Defence of the Catholic Religion. By the Rev. W. Devivier, S.J. Translation from the Original French Work, edited and augmented by the Rev. Joseph C. Sasia, S.J., author of "The Future Life". 2 Volumes. New York: Joseph F. Wagner, Inc. 1924. Vol. I. pp. xxii-569; Vol. II, pp. xxv—502.

Although we already possess a considerable number and variety of works treating of the same general subject as is covered by these two volumes, there is ample room for this new claimant for attention. In one sense the work is not new, the translation of Fr. Devivier's *Cours Apologétique* having been made and published more than twenty years ago. On the other hand, the present edition has been so greatly enlarged and perfected as to make it practically a new work. Seeing that the French original has reached its twentieth edition—this English version is made from the sixteenth—and that both in its original and in its translated form it has been warmly acclaimed by the hierarchy at home and abroad, nothing need be added here to such authoritative commendation. Suffice it to say that the work is now made in two independent volumes, each separately indexed and documented.

As Fr. Devivier's aim is practical rather than merely academic, he has included certain subjects which, rigorously speaking, belong to philosophy rather than to the *demonstratio christiana*. The first volume treats of the existence and nature of God; the liberty, spirituality, and immortality of the human soul; general ideas on religion; the Sacred Scriptures; and the ten proofs for the Divinity of Christianity. The second volume treats of the Church—the marks and prerogatives which prove her exclusive claim to Divine origin. It also contains important discussions on the relations between Church and State, intolerance, the Inquisition, Galileo, the temporal power; theosophy, Christian Science, Modernism, the Higher Criticism, and a luminous treatment of the Church's relations to civilization. The topics just enumerated may suffice to show the scope of

the work and to suggest the class of readers whom it will most interest and inform. Though meant originally for the general reader, it will serve no less as a text book on the Evidences of Religion in our higher institutions. Indeed it is just such a work that should be placed in the hands of Catholic youth at the present moment, who never before needed more sorely a thorough training in the groundwork of their faith, if they are to come out safe from the insidious attacks of pseudo-science and philosophy.

THE MASS. By the Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N.Y., author of "The Parish School," etc. New York: The Macmillan Company. 1924. Pp. 375.

There has been no lack of zeal and intelligence on the part of interpreters of Catholic liturgy to make the Holy Sacrifice, as the central act of devotion in the Church, properly understood and loved by the faithful. But we have not seen, among the many admirable efforts in the field of popular and pedagogical exposition, a manual which so instantly attracts and completely satisfies as does this book on the Mass. The teacher of Christian doctrine, the preacher, the convert, and the thoughtful assistant at the morning service who wishes to nourish his personal devotion, or has a mind and opportunity to interpret Catholic devotion in its essential and traditional features to the stranger straying into our churches on great festival days to see the ceremonial pageant without knowing its deepest meaning, will find all that answers his need or desire of appreciation.

Fr. Dunney leads the reader step by step, in a simple fashion, without needless sentimental appeal, through the chief functions of the Divine Act. In doing so he takes note of history, symbolism, analogy of faith, every essential of ceremonial to give us a right estimate, the true sacramental value, of what God does, what the priest as His immediate minister does, at the altar, when the morning Sacrifice is offered as a continuation of what Christ began in the Cenacle at the Last Supper and consummated on the Cross upon Calvary, and whatever since has been going on, from the rising tc the setting of the sun everywhere under heaven. There is Latin, the mother tongue of the Church, but it is made plain by more than a verbal translation. There are illustrations, and they are well selected, not merely the conventional reproduction of familiar images. Originality, good form, simplicity, and completeness combine to make this brief exposition of the Mass one of the best aids, if rightly used, to render instruction touching Catholic devotion easy, practical and attractive.

DYNAMIC PSYCHOLOGY. An Introduction to Modern Psychological Theory and Practice. By Dom Thomas Verner Moore, Ph.D., M.D., Monk of the Order of St. Benedict, Professor of Psychology, Catholic University of America, Director of the Clinic for Mental and Nervous Diseases, Providence Hospital, Washington, D.C. Philadelphia, J. B. Lippincott Company. 1924. Pp. viii—444.

Now and again a book on Psychology comes to one's notice that does not simply repeat in more or less modified language facts and theories previously repeated in a long-receding line of similar publications — a work that really contributes something worth while, either by perfecting the science as a systematic whole or by developing one or other of its organic parts. As an instance of the former variety Fr. Maher's Stonyhurst manual suggests itself. That work brought Scholastic Psychology fairly abreast with the findings of modern experimental Psychology and furnished the evidence that not only does "the old psychology" contain nothing that is disproved by recent methods, but that on the contrary its philosophical organism is quite able to build into the tissue whatever nutriment has been provided by the latest up-to-date methods of experimentation. The fact that the Stonyhurst manual has reached at least its eighth edition seems to guarantee its substantial worth.

As regards the other mode of developing Psychology, the work at hand serves as an example. The traditional Psychology of the School is strongest, as every student of it knows, in its treatment of the cognitive powers, especially the intellect. The affective and the motor phenomena it has not so fully nor so critically analyzed. Much remains to be done on these lines. The volume before us goes far to supply this deficiency. Not that Dr. Moore had such a supplementary function in view. The aim of his work is to give a practical introduction to Psychology. But just because in it "the points of contact between Psychology and Philosophy" have been held in mind, albeit not obtruded, the book *de facto* provides a much-needed supplement to the Neo-Scholastic Psychology. Perhaps the best way to give the reader who may not be a specialist in these matters an idea of the scope of the work will be to outline the main contents.

The first part comprises an analysis of mind; that is, of the states of consciousness—and of the unconscious (what William James calls the mental stream which flows sometimes above, sometimes below, the surface). How the underground current can be searched and studied may not be obvious to the ordinary observer; but Dr. Moore solves the mystery—dream states, as he shows, being very serviceable revealers. The author's classification of mental elements into func-

tions, products, and dispositions, while it brings out the phenomena more concretely, is seen in its subdivisions to run quite parallel with the Aristotelian grouping of the faculties.

The second part deals with the stimuli of mental actions and the relative responses. Especial attention is here given to the manifold types of reflex actions and to the analogous, perhaps anticipatory, forms of tropism.

Human emotional life, its various states and modes of expression, take up the third part of the treatise.

To the driving forces of human nature and their adjustments is devoted a series of nine chapters wherein the intimate feelings pervading man's complex personality are subjected to an analysis the nicety of which is paralleled only by its interest and practical application to the conduct of life and vocation, which the subtle elements oftenest unconsciously involved therein suggest.

The extremely perplexing and delicate theories and methods of psycho-analysis and psycho-therapy—as held and practised especially by Freud, Jung, Adler and Meyer — are next critically tested and evaluated.

Volitional control is lastly studied. The author's psychological acumen is here seen in its fine dissection of the ideo-motor and conceptual elements of voluntary movements. The freedom of the will is taken up in this connexion and ably defended on empirical lines.

While the standpoint taken at the opening of the treatise precludes any metaphysical pesuppositions, the whole course of analysis is seen to lead up to the conclusion that in the human ego there exists an informing principle of life, a unifying centre and ultimate ground of psychical events—an entelechy, a *forma substantialis*, a soul, immaterial and immortal. It will thus be noticed that, while "the aim of this work is to give a practical introduction to Psychology"—the practice throughout growing from a strong theoretical rootage—"the points of contact between Psychology and Philosophy have not been ignored".

Not the least noteworthy feature of the treatment is its literary grace and distinction. The author possesses the art of making the most abstruse subjects lightful and delightful. Both from the standpoint of matter and form the book will undoubtedly "be of real service not only to readers who study Psychology as a part of a liberal education but also to *spiritual advisers*, professional psychologists, social workers, and physicians in their daily work". We stress *spiritual advisers* because souls are sometimes misdirected in the crises of life owing to lack of knowledge on the part of their guides — knowledge, that is, of organic or psychical conditions, causes, effects that influence the spiritual life for weal or woe.

Exception might be taken to several statements in the text. For instance, the disjunction between "Spiritualists" who maintain that acts of consciousness are "the activities of a spiritual substance" and "Materialists who maintain that they are the activities of the brain", is not complete. Only *extreme* Spiritualists would endorse the alleged opinion. *Moderate* Spiritualists would attribute at least the subintellectual acts of consciousness to the *compound* of the spiritual substance and the brain. Further down on the same page St. Thomas is cited for the opinion that "the soul is a conclusion arrived at by argument". This is true only as regards the *nature* or *essence* of the soul. St. Thomas in the article referred to (I, Q. LXXXVII, A. 3) maintains that the soul intuits its own *existence* in every intellectual operation.

The final statement in the book is apt to give some readers a shock —a mild one, it is to be hoped. It run thus: "We have no guarantee from philosophy alone that a continuation of existence [after death] would in any sense of the word be desirable. Philosophy may show that it is inevitable and eternal. Divine revelation alone can guarantee the happiness of eternal life" (p. 411). Philosophy, we had always thought, "guarantees" — demonstrates — that the Creator owes it to Himself — to His moral attributes, His justice, veracity, goodness—to confer eternal *happiness* on the rational soul that has left its temporal copartner, the body, in a state of friendship with its Creator. For the Creator to refuse to do this would be to contradict Himself and His (implicit) promise. Reason, philosophy, seems able to see this without the aid of revelation. So it appears to the reviewer, who, however, may have misunderstood the author's real meaning.

COMMUNION DEVOTIONS FOR RELIGIOUS. Preparations and Thanksgivings for the Daily Use of the Members of All Religious Communities. By a Sister of Notre Dame (Cleveland Community). With Preface by the Rev. Francis P. Le Buffe, S.J.—Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 743.

THE CATHOLIC TEACHER'S COMPANION. A Book of Self-Help and Guidance by the Rev. Felix M. Kirsch, O.M.Cap. With Preface by His Eminence Cardinal Dougherty, and an Introduction by the Rev. Geo. Johnson, Ph.D., Professor of Education, Catholic University.—Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 747.

In coupling these two volumes under a single review we consult the practical use which they offer to the average religious engaged in educational tasks. *Communion Devotions* furnishes the key to

make the day's work a canticle in harmony with the divine intention, "ad majorem Dei gloriam". There is meditation, not of the kind that exercises the mental faculties which beget motives, but rather the swifter sharpening of the heart's instincts which reach their aim by the process of direct appeal to the Heart of the Master and Spouse. The other book furnishes the tools and the instructions how to use them in order to accomplish the lover's work for the Master.

As Fr. Le Buffe writes, the religious life is the absorbing determination to follow Christ. We find Him in the Tabernacle, and in Holy Communion, in a real way in which we cannot find Him anywhere else on earth. There we crowd round Him to get strength, light, courage, confidence. Having these at the morning hour, we take up our task of leading His little ones to know Him, serve Him, love Him. The task of leading is not one of simply moving. It demands that we take the child's heart and mould it and shape it into the likeness of Christ's Sacred Heart. Father Kirsch takes us into the tool-shop of Nazareth, where the Holy Child and Our Lady and St. Joseph are busy being taught, and teaching, and praying by an interchange of loving service. Here we may find the ways to use our tools upon the child's heart, and incidentally upon our own.

The Catholic Teacher's Companion is an admirable manual of directions which are practical and cover every phase of the religious teacher's task. If our school mistresses were to follow the principles and instructions, the rules and counsels here laid down unconventionally, the outcome would be a glorious American citizenship reigning supreme by its power of public virtue and peaceful prosperity. The author sketches the teacher's noble office, her power over the heart and mind, the special use of her personal gifts, the best manner of regulating the use of these under varying conditions. Next he reviews the different relations of the teacher to her superiors, her fellow teachers, parents, the rivalry of public teaching. Love is the power, but it must be regulated, properly applied, like the fire which ceases to benefit when it overleaps its proper confines. Finally the various operations which tend to improve the service of teaching and make it successful in the highest sense are discussed in a manner that both cautions and directs.

The whole subject is viewed under four distinct divisions, which deal successively with the person of the teacher, the elements, moral and intellectual, which make up the art of teaching, and finally the administration or management of the school or class-rooms.

The two books, neatly bound in flexible covers, form a library for the religious and the teacher which priests will find a help in their pastoral work to have placed in the hands of their parochial teachers.

THE CATHOLIC CHURCH IN VIRGINIA (1815-1822). By the Rev. Peter Guilday, Docteur ès sciences morales et historiques (Louvain), Professor of Church History, Catholic University of America; President, American Catholic Historical Society, Philadelphia. New York: The United States Catholic Historical Society. 1924. Pp. xxxv-159.

There are obviously two distinct, if not separate, methods of historiography. One is the general narrative, deductive, synthetic. This is adopted by the existing compendia and—as regards the history of the Church in the United States—by the large comprehensive work of John Gilmary Shea. The other is special, more analytic, inductive. This is the method followed by Jungmann in his *Dissertationes*. It takes in hand particular times, places, persons, problems, and examines them in detail. The latter method may aim mainly at analyzing and narrating the events, or it may seek to let the events illumine certain causes or principles to which they owe their existence. Both methods are, of course, necessary if the present and future generations are to be taught the deeds of their predecessors. Plainly, however, the analytic method is the more intimate and more in accord with the modern tendency. It is the method pursued at the Catholic University, as is evident in the work carried on by its *Catholic Historical Review* and in the volumes emanating from the scholarly, graceful, and untiring pen wielded by the author of the monograph before us. How ably and with what profit to the Catholic cause, those who have read his *Life of Archbishop Carroll* are aware.

The work at hand affords an illustration no less expressive. While engaged in collecting material for a *Life of Bishop England* Dr. Guilday found himself confronted at every turn with groups of facts and events emanating from one particular locality and disseminating an influence that seemed for seven years to menace the very life of the Church south of the Potomac. This was the *Norfolk Schism,* which entailed another disruption that was only less destructive because less protracted — the schism in the Church of Charleston. Seeing that the nature and the effects of the *Norfolk Schism* were so momentous, Dr. Guilday decided to pause on his way to the biography of John England and to clear up in its local and temporal setting the history of the Southern Church during those seven storm-tossed years 1815-1822. As a result of this decision we have the present monograph which, because of the preponderance of the description, might well bear the subtitle *The Norfolk Schism.*

Had we the space at command it might be interesting and instructive to transfer to these pages some of the wealth of incident and documentary correspondence accumulated in the volume at hand.

But the matter is too intimately woven and finely wrought to admit of any brief abstractive handling without destroying the texture. We must refer the reader to the book. Here he will find the problems involved in the issue—problems of Church administration, of trusteeism, problems of race and nationality, of clerical discipline, of lay coöperation, etc., carefully analyzed and graphically narrated; but always under control of the original sources; documents for which the archives of many institutions both foreign and domestic were laid under contribution—for with the author as with the Louvain school generally it is "the document that dominates".

Dr. Guilday pleads innocent of "moralizing". This he leaves to the reader. The latter, however, will need no exercise of a moralizing proclivity to find himself almost unconsciously dominated by the conviction that with the evidence at hand relating to the dissentient activities at work in the Virginian and Carolinian schisms it could have been only some special overruling Providence that could have prevented the rending of the seamless robe of the Church in America and the formation of an "Independent Catholick Church" under the jurisdiction of the Jansenist bishop of Utrecht. From this point of view the present monograph will subserve an apologetic purpose—a purpose to which it lends itself all the more readily by reason of the distinguished literary grace pervading the narrative.

INSTRUCTIONS ON CHRISTIAN MORALITY FOR PREACHERS AND TEACHERS. Adapted from the French by the Rev. John Kiely. B. Herder Book Co., St. Louis, Mo., and London. 1924. Pp. 758.

The words of Bishop John S. Vaughan in which he asks Father Kiely to translate the *Plans d'Instruction sur les Principaux Sujets de la Morale Chrétienne* by Un Curé du *Diocèse de Liége* are the best recommendation of this portly and finely printed volume of Instructions. "It is admirably arranged, and full of very apposite and valuable quotations from the Scripture and the Fathers of the Church . . . a work that will be found of the greatest service to all who have to enforce Christian Doctrine." Not only is every phase of Catholic Morals treated, but it is done in a way which any teacher can at once assimilate by reason of its clear and orderly arrangement and of the directness and appositeness of matter it presents. The language adopted is simple and sets forth the thoughts in paragraphs easily surveyed and kept in the memory. Among the many catechetical and apologetic handbooks of which a preacher or teacher may avail himself, this is undoubtedly one of the best.

CHRIST AND THE CRITICS. A Defence of the Divinity of Jesus against the Attacks of Modern Sceptical Criticism. By Hilarin Felder, O.M.Cap. Translated from the German by John L. Stoddard, author of "Rebuilding a Lost Faith." Vol. 1.—Benziger Brothers: New York, Cincinnati, Chicago. Pp. 425.

The vague yet passionate longing of mankind for a Saviour who will solve the riddles of life and bring peace to the heart, shows itself in the innumerable literary interpretations of the Christ of the Gospel. Just now there is abroad a spirit of earnest search for a way out of the maze and vagaries of modern criticism. This new spirit presents a reaction from the distinctly anti-Christian rationalism of the last century, inaugurated previously by Voltaire and subsequently made humanly attractive by Strauss and Renan. Though these writers distorted the image of Christ, they framed it in colors of artificial light that beguiled the thoughtless into admiration, and at the same time destroyed the faith in the Divine Person of our Saviour. This reaction has forced science to consider the historical Christ more seriously and from the ethical rather than the sentimental point of view. The result has been on the one hand an absolute scepticism which seeks its basis in a denial of the existence and evidences of the evangelical testimony; on the other a reëxamination and confirmation of the positive elements upon which Christian apologists rest their belief in Christ, His teaching and action, resulting in the permanent establishment of the Church. Did this teaching and action declare and conclusively demonstrate the Messianic fulfilment and the personal Divinity of the Christ of history? That has become the question of paramount importance among apologists and students of Christology.

It is this question which our author undertakes to answer in re-examining the entire history and past polemics on the subject. He sets aside for the moment the assumption of the divine inspiration of the evangelical sources and confines himself solely to the inquiry on historical and philosophical—that is, logical—grounds.

The genuineness of the Gospel account as history, and its credibility, form the beginning of the argument. Here the examination covers a review of the sources as universally accredited by non-Catholic and non-Christian witnesses and interpreters, as well as by the Christian literature from the earliest date. The reasonings pro and contra this genuineness are reviewed and weighed in an impartial balance.

In the next place the author proceeds to inquire into the testimony of Christ Himself concerning His person and mission. Thus he

establishes the fact of the Messianic consciousness, its content and interpretation by the Christ and by both His followers and adversaries. A further step leads to the details of a study of the Divine consciousness of Christ as a whole. Here we find a detailed portrait of the Saviour as painted by His disciples, those who saw and intimately conversed with Him, and those who had this image described to them by the disciples, by the people who had witnessed His presence and activity, including adversaries and aliens who had given spontaneous account verifying the Messianic claims. The Johannine Christology forms a distinct theme of inquiry. Its perfect accord with the Pauline as well as with the Synoptic presentation illustrated by the Acts of the Apostles and early Christian apologists, is shown in the concluding chapters of this admirable historical and critical evaluation of our Lord's life and teaching. It is a work which will appeal to the outsider, that large class of thoughtful Americans who realize that the basis of republican order and peace must be sought in moral teaching and its harmony with historical science, a harmony proclaimed and exemplified in the person of the Christ Needless to say, the translation, coming from John L. Stoddard, is beyond praise and is in itself an argument for the value of the original to the serious-minded man of the world.

CHRIST'S LIKENESS IN HISTORY AND ART. Complied by Giovanni E. Meille, with Preface by Serafino Ricci.—Benziger Brothers, New York, Cincinnati, Chicago. Translated by E. Kirkman. Royal Quarto. Pp. 178. 1924.

THE CEDAR BOX. By John Oxenham. With Frontispiece from a drawing by T. Baines. New York: Longmans, Green and Company. 1924. Pp. 44.

The ikonography of Christ which Signor Meille here collects with fine taste and historic accuracy, though not complete (for that would be an impossible task), is representative from the artist's point of view. It surveys the entire field of traditional portraiture of the Saviour, from the Holy Face which legend ascribes to the artist who painted for King Abgarus of Edessa, and from life, down to the painters of the Nazarene school and their rivals inspired by the genius of Christianity. Every phase of the Master's life and death is here found to suggest models and inspiration. It is a beautiful piece of artistic printing done in Italy.

The *Cedar Box,* which is a story of our Lord's artistic handicraft, is told in John Oxenham's quaint yet poetic style. The "box", handed down from generation to generation in the family of a Jew-

ish convert to Christianity, Isaacson (Isaac de Isaac), made of cedar wood and subsequently encased in silver, comes into the hands of a physician who treasures the precious heirloom as the work of the Saviour whose Hebrew name it bears, offered as a gift by the youth to His Holy Mother Mary. The story will awaken sentiments of devotion and love for Christ, especially in the young.

Literary Chat.

A new edition of Father Cuthbert's *The Romanticism of St. Francis of Assisi* comes opportunely at the time of Chesterton's sketch of the saint. A comparison of the two books reveals a fundamental likeness and a difference of expression which is interesting from the standpoint of the literary artist as well as from that of the student of mysticism. Both aim at explaining or gauging the real value of the life and genius of St. Francis in relation to the human spirit itself. Both make the fascination which the saint's life exercises upon the present as upon past generations the starting-point of their studies. But Father Cuthbert measures its results from within, from the activity of the Order, whereas Mr. Chesterton uses the worldly man's standard to show the wisdom of the Assisian philosophy. This distinction does not lessen the force of the conclusion that the Franciscan figures of the thirteenth century retain the luminous quality which brightens as well as enlightens the twentieth century as to the true worth of the Poverello's standard of asceticism. (Longmans, Green, and Co., New York and London.)

One of the benefits of joining the Apostolic Union of Priests is that it gives a busy cleric an opportunity to cultivate the habit of useful reading. By useful reading is here meant a book that will imperceptibly increase the mental resources of a priest in sermon and conversation, without making him at the same time either didactic (a bore) or introspective (an egotist). Treatises on the spiritual life, long-drawn biographies, continuous church history, and in general speculative theology, fail to sustain the zeal for knowledge in a pastor who deals with men rather than with things and ideas. The kind of volume that really helps him is segregated experiences told with the practical aim of attracting attention to certain principles in life which they illustrate. Such a volume is Fr. D. Considine's *The Virtues of the Divine Child*, though the title would hardly so suggest. He was a Limerick priest, trained in the English province of the Jesuits. Fr. F. C. Devas, who introduces him in a characteristic biographical sketch, gives us a selection of some twenty-five essays printed originally for the most part in the *Farm Street Calendar*. They are full of practical sense and sound spiritual doctrine, dealing with such topics as Apostleship, Worry, Mistaken Severity, More Haste — Worse Speed, The Art of Resting, An Ordinary Life, Emmanuel—God with us, the Mary Month, and so on. As we have said, their reading promotes reflection; and the preacher or speaker who utters digested reading as his thought spells influence on the thought and will of others, such as no memorized homilies can produce. (B. Herder Book Co., St. Louis, Mo., and London.)

Of kindred purpose and style is Fr. Francis P. Donnelly's *Little Cords—Taps from a Light Lash*. They are a trifle more chatty and aim at correction of popular weaknesses, whence the name of the neat little volume. In other words, where Fr. Considine preserves his English gravity, Fr. Donnelly deals with kindred topics in the lighter American fashion, withal adding the customary literary flavor to

spice his diction. His last essay in the series points the light whip with the query: "Have you an American Intelligence?" (Kenedy and Sons: New York.)

Lovers of St. Francis of Assisi will find delight in the recent volume from the London Press of the Medici Society, *The Land of St. Francis of Assisi —Assisi and Perugia,* by Gabriel Faure. The illustrations are exquisite, and the text just sufficiently descriptive to make one enjoy the pictures along the path followed by the saint. (The Medici Society: London and Boston, 755 Boylston Street.)

Dr. John Ryan has written much on the Social Question in all its meanings and relations. He has not, it is safe to assert, published any principles, opinions or suggestions that are more necessary to be read and heeded, nothing more theoretically sound and practically feasible than those truths and facts which he has so strongly and so lucidly expressed in a slender brochure which is issued by the Paulist Press, N. Y., under the title *Social Reform on Catholic Lines* (pp. 22). What parts the individual, private associations, the State and the Church should perform in order to bring about and maintain better industrial conditions are succinctly but clearly analyzed in its few pages. No loyal Catholic, he maintains, priest or layman, is permitted to be indifferent toward the movement for Catholic social reform. Obedience to the behests of the Holy See and the interests of morality, charity, God's glory urge. And "unless Catholics enter actively and intelligently upon this work of social reform, large sections of our wage-earning co-religionists will be drawn from their Catholic allegiance into Socialism or other revolutionary and anti-Christian organizations. That this is an impending and an imminent danger, no one who is moderately acquainted with our working population would think of attempting to deny. Despite the comforting assurances of complacent optimists, there exists to-day in our American industrial society forces and tendencies which if unchecked by intelligent and sympathetic Catholic action, will lead to such a defection from the Church among the masses as has taken place in more than one country in Continental Europe. Given essentially similar conditions, history is likely to repeat itself" (p. 21). Priests should read this little document and take steps to have it broadcast everywhere amongst their people.

John W. Winterich (Cleveland, Ohio) has published a neat *Mass Intention Calendar* which is calculated to become a regular sacristy aid. It gives on its rubricated pages of each calendar month, besides the feasts, fasts, and special devotions of the common ordo, blank lines and spaces to note the daily Mass intention, the name of the celebrant, the stipend, the name of the giver, and the special object. There are blank forms at the end to be used for the transfer of intentions. It is a form of Calendar that well deserves to be popularized.

Hymns from the Liturgy, translated by the Rev. John Fitzpatrick, O.M.I., makes a neat little book of the chief poetry of the ecclesiastical seasons and feasts. It serves the purpose of familiarizing the laity with the love-thoughts of Mother Church as she sings them throughout the year. We have Father Matthew Britt's valuable collection of *The Hymns of the Breviary and Missal,* in which the Latin text and illustrating notes are given with choice versions in English; and of this volume there now appears also a new and popular edition. Fr. Fitzpatrick's collection is not so complete and omits the Latin; but the translations are his own and very satisfying. (Benziger Brothers.)

From the same firm and of kindred aim we have *Love Songs of Sion,* by Neville Watts. These are echoes in musical verse of the liturgy and of Catholic devotion as they come to us through the ages of faith from the best singers of Old England, chiefly from the thirteenth to the fifteenth centuries. These are sweet English canticles about our Lord and His Blessed Mother; and about the great mysteries of our holy faith, real treasures of English poetry. Of a high order in theme, and fitful but charm-

ing variety, are the *Eucharistic and Other Verses* of the late Fr. Charles Lewton Brain, who died at Wolverhampton, England, in 1919. (Burns, Oates and Washbourne: London.)

Whether children of a generation ago had "nerves" is a question not to be answered off-hand. Maybe they had, but they weren't called psychoneuroses. Anyhow there is no doubt that nervous children are disproportionately multiplying. Dr. James Walsh is authority for the statement that, wherever there are two or three children in a family, it is not at all unusual for one or even all of them to manifest signs of nervousness, irritability, overexcitability to emotional stimuli, and so on. The increasing proportion of youthful suicides and victims of insanity is to some extent attributable to the same cause.

At any rate an organized movement against the evil seems to be imperative. But since the ounce of prevention is worth more than the pound of cure, a book such as has been recently composed conjointly by the the eminent physician just mentioned and Dr. John A Foote of Georgetown, under the title *Safeguarding Children's Nerves* (pp. 280, J. B. Lippincott Co., Philadelphia), seems to be just what is needed to inspire and direct the movement. Both authors possess not only the requisite physiological science but also the psychological insight, together with that strong common sense or sound judgment which is as indispensable as science in diagnosing and treating disorders that are often due more to spiritual than physical causation. Priests who have to deal with spiritual maladies that spring from jangled nerves will find the book useful and suggestive. The good-humored pen of Dr. Walsh seems to have had much to do with the composition of many of the chapters, a fact which ensures their entertaining as well as their instructive elements.

Readers who prefer to read theological doctrine through a French rather than a Latin medium or who desire a compendious rather than an elaborate treatise, have both desires gratified in the *Esquisse du Mystère de la Foi* in which Fr. de la Taille, S. J., has condensed his *chef d'œuvre*, the *Mysterium Fidei*, the theological opinions elaborated in which treatise have been propounded and maintained in the present REVIEW. Besides the sketch of "the Great Mystery" the volume comprises several letters on cognate subjects and an interesting chapter on *Mass Offerings* and another on the *Real Presence and Its Sacramental Function*. These *Eclaircissements* possess a value of their own in addition to the condensation of the "Magnum Mysterium". (Paris, Gabriel Beuchesne).

In connexion with the foregoing it is appropriate to mention the appearance of the new augmented edition of Père de la Taille's *Mysterium Fidei*, from the press of the same publishers.

It is only recently that people have come or are coming to realize that Abraham Lincoln possessed literary power to any remarkable degree. The *Gettysburg Address* has always of course been accredited with the strength of direct, simple, sincere, robust, though withal tender virility. But it is just a short page in length and of itself would not entitle its author to immortality. It was the appropriateness of the utterance to the tragic occasion that lent it celebrity. The Cooper Union Address was of course a much more elaborate utterance. Probably few know that Lincoln left to posterity so many addresses and letters as are actually extant. A collection of both classes of expression has been published by Allyn & Bacon, Boston, with the title *Lincoln Addresses and Letters*. The book is edited, annotated, equipped with questionnaires for school purposes, by John M. Avent. The Great Emancipator's admirers who have passed beyond the school years will appreciate this handy little accession to the Academy Classics. The more so because the editorial additions contain no little information of historical value and interest.

The purpose which Dr. Shailer Matthews, Dean of the Divinity School at the University of Chicago, had in view in organizing the *Constributions of Science to Religion*, recently published under the later title by the

Appleton Co., N. Y., was certainly most laudable. Few things both in religious and the scientific worlds are more needed to-day than the demonstration that not only is there no conflict between the two spheres of truth —for that is a self-evident platitude which it tries one to hear so continally reiterated—but that they are reciprocally complementary.

When, however, the reader comes to examine how and with what success so laudable an undertaking has been carried out, he is apt to be sorely disappointed. For while certain portions of the contributions of science do actually contribute some facts and theories to the general fund of truth and therefore indirectly at least to religion, certain portions just as certainly contribute to the general fund of error and therefore in no wise to religion. Moreover, "the religion" whereto the portions of the scientific contribution do actually contribute, is so far from being religion at all that it is not worth contributing to. Indeed the sooner "the religion" proposed and propagated by the Dean of the Divinity School at the Chicago University is shown by the contributors to science to be unscientific, or rather anti-scientific, the better for the cause alike of religion and of science. These are seemingly hard sayings, but they are not nearly hard enough to characterize justly the travesty which is made to stand for religion in the book referred to. To present the justification for this sort of structure is impossible within present limits. The reader must be referred to the volume itself.

The contributions of science touch upon method, the structure of matter, the cosmos, the earth, the nature of life, plant life, animal evolution, social evolution, mind and evolution. They are all written by Professors in the several departments of science at the University of Chicago. On the whole they are informative and interesting. Some are extremely superficial; for instance, the one on the nature of life; and another, on animal evolution. The papers on scientific coöperation with nature are, aside from the one on Eugenics, valuable and interesting. Students who want to know the type of religion taught at the Chicago University and the general trend of scientific teaching at the same institution will get what they desire in the volume mentioned.

Books Received

SCRIPTURAL.

PSALMS. Study of Vulgate Psalter in Light of Hebrew Text. By the Rev. Patrick Boylan, D.Litt., D.D., Professor of Sacred Scripture, St. Patrick's College, Maynooth, and University College, Dublin. Vol. II: Psalms LXXII —CL. B. Herder Book Co., St. Louis and London; M. H. Gill & Son, Dublin. 1924. Pp. 404. Price, $6.25.

DE GENEALOGIA IESU CHRISTI. Secundum Matthaeum et Lucam. P. Michael Hetzenauer, O.M.Cap., Professor Sacrae Scripturae, Consultor Pontificiae Commissionis Biblicae. Roma: Pontificio Seminario Romano Maggiore. 1922. Pp. 96. Prezzo, 10 L.

DECIDING VOICE OF MONUMENTS IN BIBLICAL CRITICISM. Introduction to Study of Biblical Archeology. By Melvin Grove Kyle, D.D., LL.D., President of Xenia Theological Seminary, Editor of *Bibliotheca Sacra*, Archeological Editor of *Sunday School Times*. Revised edition. Bibliotheca Sacra Co., Oberlin, Ohio. Pp. xix—364.

THEOLOGICAL AND DEVOTIONAL.

SERMONS. By the Rev. John A. Whelan, O.S.A., Professor of Homiletics and History, Villanova Scholasticate, Villanova, Pa. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. 294. Price, $2.00 *net*.

MASS. By the Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany; author of *Parish School,* etc. Macmillan Co., New York. 1924. Pp. viii—375. Price, $2.50.

CATHOLIC TEACHER'S COMPANION. Book of Self-Help and Guidance. By the Rev. Felix M. Kirsch, O.M.Cap., Rector, Capuchin College, Catholic University. With Preface by Cardinal Dougherty and Introduction by the Rev. George Johnson, Ph.D., Professor of Education, Catholic Sisters' College, Catholic University. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xxx—747. Price, $2.75 *net.*

SAINT JEAN CHRYSOSTOME. Par Ph. E. Legrand, Professeur a la Faculte des Lettres de Lyon, Correspondant de l'Institut. (*Les Moralistes Chretiens.* Textes et Commentaires.) J. Gabalda, Paris. 1924. Pp. 315. Prix, 11 *fr. franco.*

SAINT THOMAS D'AQUIN. Par Etienne Gilson, Charge de Cours a la Sorbonne, Directeur d'Etudes a l'Ecole des Hautes Etudes Religieuses. (*Les Moralistes Chretiens.* Textes et Commentaires.) J. Gabalda, Paris. 1925. Pp. 380. Prix, 13 *fr.* 20 *franco.*

IL CATECHISMO ROMANO DEL CONCILIO TRENTO. Sue Origini e sua Prima Diffusione. Sac. Pio Paschini, Professore di Storia Ecclesiastica. Roma: Pontificio Seminario Romano Maggiore. 1923. Pp. 56. Prezzo, 3 *L.*

SAINT BASILE. Eveque de Cesaree. Par l'Abbe Jean Riviere, Docteur en Theologie, Professeur a l'Universite de Strasbourg. (*Les Moralistes Christiens.* Textes et Commentaires.) J. Gabalda, Paris. 1925. Pp. 320. Prix, 11 *fr. franco.*

PASCAL. Pensées sur la Verité de la Religion Chrétienne. Par Jacques Chevalier, Professeur a l'Universite de Grenoble. 2 Vols. (*Les Moralistes Chretiens.* Textes et Commentaires.) J. Gabalda, Paris. 1925. Pp. xix—607. Prix, 22 *fr. franco.*

DOCTRINAL DISCOURSES. For Sundays and Chief Festivals of Year. By the Rev. A. M. Skelly, O. P. Vol. V: From Thirteenth Sunday after Pentecost to End of Ecclesiastical Year. Dominican Fathers, Aquinas College, Portland, Ore. 1924. Pp. xiii—324.

CHRISTIAN SPIRITUALITY IN MIDDLE AGES. By the Rev. P. Pourrat, Superieur du Grand Seminaire de Lyon. Translated by S. P. Jacques. Vol. II. P. J. Kenedy & Sons, New York. 1924. Pp. xiii—341. Price, $4.15 *postpaid.*

RELIGIEUX ET RELIGIEUSES. D'apres le Droit Ecclesiastique. Par J. Creusen, S.J., Professeur de Theologie Morale et de Droit Canonique. Troisieme edition, corrigee et augmentee. (*Museum Lessianum—Section Theologique.*) Albert Dewit, Bruxelles; Gabriel Beauchesne, Paris. 1924. Pp. xv—288.

VIRGIN BIRTH. By the Rev. Bertrand L. Conway, C.S.P. Paulist Press, New York. Pp. 62. Price, $0.75 *net.*

EXPLANATION OF CATECHISM. Part I: Apostles' Creed. By the Right Rev. Victor Day. Independent Publishing Co., Helena, Mont. 1924. Pp. 144. Price, $0.75.

EUCHARISTIA: Von ihrem Wesen und ihrem Kult. Von Jos. Kramp, S.J. B. Herder Book Co., Freiburg, Brisg., und St. Louis. S. 135. Preis, $0.75.

ZEPTER UND SCHLUESSEL in der Hand des Priesters. Von Franz Xav. Esser, S.J. B. Herder Book Co., Freiburg, Brisg., und St. Louis. 1924. S. 122. Preis, $0.75.

IUS CANONICUM. Auctore P. Francisco Xav. Wernz, S.I., ad Codicis Normam Exactum Opera P. Petri Vidal, ejusdem Societatis Sacerdotis. Tomus V: Ius Matrimoniale. Romae: apud Aedes Universitatis Gregorianae. 1925. Pp. xv—868. Pretium, 50 *fr.*

MYSTERIUM FIDEI de Augustissimo Corporis et Sanguinis Christi Sacrificio atque Sacramento. Elucidationes L in Tres Libros Distinctae. Auctore Mauritio de la Taille, S.J., in Pontificia Universitate Gregoriana de Urbe Sacrae Theologiae Lectore. Editio altera. Parisiis: Gabriel Beauchesne. 1924. Pp. xv—664. Prix, 82 *fr.* 50 *franco.*

LA PASSION DE NOTRE-SEIGNEUR. Cardinal Gaetan de Lai, Eveque de Sabine. Paris: Bonne Presse. Pp. 369. Prix, 7 *fr.* 45 *franco.*

LOGIA IN ANCIENT AND RECENT LITERATURE. By John Donovan, S.J., M.A., author of *Theory of Advanced Greek Prose Composition.* W. Heffer & Sons, Cambridge, England. 1924. Pp. 44. Price, *2/- net.*

PAULINE VON MALLINCKRODT, zu Ihrem jugendlichen Seelenbilde. Nach Schlueter's Aufzeichnungen bearbeitet von P. Wendelin Meyer, O.F.M. Aschendorff, Muenster, Westphalia. 1924. Pp. 283.

GENOSSENSCHAFT DER SCHWESTERN DER CHRISTLICHEN LIEBE. Toechter der Allerseligsten Jungfrau Maria von der Unbefleckten Empfaengniss. Rueckblick und Ueberblick: 1849-1924. Bonifazius Druckerei, Paderborn. 1924. Pp. 87.

PHILOSOPHICAL.

PAGAN AND CHRISTIAN RULE. By Dom Hugh G. Bevenot, O.S.B., B.A., of Weingarten Abbey. With Preface by Hilaire Belloc. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1924. PP. xvi—183. Price, $1.75 *net.*

QUAESTIO DISPUTATA DE TERRA ET CAELO. Sac. Aemilius Hoenning O'Carroll, Philosophiae Magister. Roma: Pontificio Seminario Romano Maggiore. 1924. Pp. 88. Prezzo, 7 *L.*

INTRODUCTION TO PHILOSOPHY. By James H. Ryan, of Faculty of Philosophy Catholic University of America. Macmillan Co., New York. 1924. Pp. xvi—399.

SPIRITISM, FACTS AND FRAUDS. By Simon Augustine Blackmore, S.J. With Introduction by the Right Rev. Joseph Schrembs, D.D. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. 535. Price, $2.90 *net.*

PHILOSOPHY OF ST. THOMAS AQUINAS. From Third Revised Edition of *Le Thomisme,* by Etienne Gilson, Editeur of *Etudes de Philosophie Medievale.* Authorized translation by Ed. Bullough, M.A. Edited by the Rev. G. A. Elrington, O.P., D.Sc. W. Heffer & Sons, Cambridge, England; B. Herder Book Co., St. Louis. Pp. 287. Price, $2.25.

FIFTEEN HUNDRED YEARS OF EUROPE. By Julius E. De Vos. O'Donnell Press, Chicago. 1924. Pp. xliii—562. Price, $4.50.

ESSAY ON DEMOCRACY. By Jules Bois, author of *France and America Partners.* Apropos of *Fifteen Hundred Years of Europe.* O'Donnell Press, Chicago. 1923. Pp. 89.

LITURGICAL.

LITURGICAL PRAYER BOOK. Mass-Vespers Ritual and Principal Catholic Devotions. Compiled under direction of the Right Rev. Dom F. Cabrol, O.S.B., Abbot of Farnborough. P. J. Kenedy & Sons, New York. Pp. xxviii—913-24 *. Price, $2.35 *postpaid.*

LITURGY OF ROMAN MISSAL. English Translation from French of Dom Leduc and Dom Baudot, O.S.B. (*Le Catechisme Liturgique*). P. J. Kenedy & Sons, New York. Pp. 459. Price, $2.60 *postpaid.*

HISTORICAL.

MY COUSIN PHILIP. Life Story of Philip Rivers Pater, Squire and Priest. 1834-1913. By Roger Pater. P. J. Kenedy & Sons, New York 1924. Pp. 259. Price, $2.15 *postpaid.*